

RUIT HORA



See you not Learning in his Lookes
See it more lively in his Bookes.

Tha Cross Sculptor

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HUGO GROTIUS,
HIS
DISCOURSES,

I. Of GOD, and His *Providence.*
II. Of CHRIST, His *Miracles*
and *Doctrine.*

With *Annotations*, and the
Authours **L I F E.**

An *Appendix* containing his Judge-
ment in sundry points controverted.

By the Translator of the same Author,
De Imperio, &c.

The second Edition corrected and enlarged.

Nec omnia, nec nihil.

L O N D O N,

Printed by *A. Miller* for *William Lee* at the
Turks Head in *Fleet-street.* 1651.

THE
HISTORICAL
COLLECTION

OF THE
CITY OF BOSTON

AND THE
COUNTY OF SUFFOLK

IN THE
YEAR 1850

BY
JOHN W. LINSLEY

AND
JOHN W. LINSLEY

NEW YORK
1850

PRINTED BY
JOHN W. LINSLEY

AND
JOHN W. LINSLEY



To his Honoured Friend,
M. Tho. Williams Barister
of the Temple.

Worthy S I R,



Present unto you
the two principall
Discourses, of the
six which my
Authour wrote in
Defence of Chri-
stian Religion. Having read what
was afore written by others, He
chose rather to use his own judg-
ment in composing a new Treatise
(preserving the liberty of his minde,
as himself speaketh, when his body
was under restraint) then to be-
stow his pains in translating what
was formerly done by Morney, Vi-
ves, and others. For although they
A 3 have

have pleaded the Cause of Religion
with very much learning and elo-
quence, yet my Authours opinion
was, that Truth is to be maintain-
ed only with Truth, and such Truth
as himself acknowledged. For in
vain should he endeavour to beget in
other men a belief of those things
which himself did not beleieve.
Wherefore he hath chosen both out of
the old and new Writers, what was
most probable to Him; not alledging
Arguments which he judged of no
weight, nor the Authority of Books,
which he either certainly knew, or
justly suspected to be supposititious.
The Arguments of most value, be-
ing selected, and at first expressed
in Dutch verse (for the use especial-
ty of the Low-countray Sea-men
and Merchants, that trade with
Infidels;) the Authour after ward
adorned with his excellent Romane
stile, and dedicated to Monsieur
Bignon, the French Advocate. The
Tran-

gion Translatour, hoping he hath not
elo- wrought the Authours sense by his
tion English, dedicateth it to you, pray-
ing that you (and all Advocates, in
with your noble Societies) may ever right-
ly judge of, and and sincerely love
in the Christian Religion, and lawfull
gs Ministers thereof: and that You,
ve. dear Sir, may live many prosperous
of years, the Ornament and the Mu-
niment of your vertuous and nume-
grous Family. To all which, in You,
I gladly take this opportunity of
shewing publickly the gratefull
r Minds of

Your faithfull Servant,

From Hawking,
on New-years
Eve, 1651.

Cl. Barksdale.



THE LIFE OF HUGO GROTIUS.



His excellent man
breathed his first
ayr at *Delf* in *Hol-*
land, and more en-
nobled that Town
by his Birth there,
4. Eid. Apr. An. 1583. He was
the son of an ancient and illustri-
ous House. His Grand-Father
of the same name, was learned
above the modell of those darker
times, and well skil'd in the three
principal Languges, *Latin, Greek,*
and *Hebrew.* His Uncle, *Corneli-*
us Grotius was professor of the
Civill

Hugo Grotius.

Civill Law at *Leiden*, where he flourished in the good esteem and favour of the best men. His Father, was *Johannes Grotius*, Curator of that University, whose Poems are extant, with *Lipsius's* Letters to him, and *Doussa's* verses: whose name also hath adorned many learned mens Books dedicated unto him. Being blest with this hopeful Son, he used all pains and care in his good education, and cherished this great Wit so well, that when he was but eight years old, *viz. An. 1591.* He did *fundere versus*, make *ex tempore* verses, and disputed twice publicly in questions of Philosophy. *An. 1598. et. 15.* He travelled into *France*, in the Train of that Incomparable Person, *Ioannes Oldenbarneveldius* Embassador from the States to the *Great Henry*; and returned honoured by Royall Bounty, and the friendship of illustrious

The Life of

illustrious men; having before that time begun to set forth notes upon the seven liberall Arts of *Martianus Capella*. When he had after studied some years at *Leiden*, much endeared unto *Scaliger*, his Father fearing the young Scholar's minde should, by the Amenity and delight of humane literature and Poesie, be drawn away from more profitable employment; he was taken off, and ascribed among the Advocates at the *Hague*, An. 1599. and soon after pleaded Causes. Yet did not he addict himself so much to that profession, but that his *Genius* led him back and made him often revisit his former studies of Humanitie. For which, he was most dear to the *French* Embassadour *Buzanval*, to *Ianus Doussa* the *Bachelor*, and many other Persons of Honour. About this time the States of *Holland* began to use his

Hugo Grotius.

his service, in penning the History of the most famous War in the whole world. Afterward Anno 1607. commended by the suffrages of the Courts, nominated by the States, and elected by the most potent Prince, the Admiration of all other Princes, *Grave Maurice*, he became *Fisci Advocatus*: And behaved himself so well in this most weighty office, that he received from his superiours a most ample testimony of his diligence and integrity. Here, perceiving the Trade into *India* of great importance to his Countrey, that he might stirre up the spirits of his Countrey-men thereto, He wrote a Book *De Jure Commercij Indiciani*. Again, observing, after the Truce with the *Spaniard*, the Peace of the Common-wealth began to be disturbed by certain dangerous Innovators, judging it to be the
duty

The Life of

duty of a good Patriot, to oppose himself against such Designs : and to commend unto all the present State, he set out a Dissertation entituled, *De Antiquitate Reipub. Bataviae*. After the death of *Elias Oldenbarneveldius*, a man not less noble for his good parts then his family, Our *Grotius* suffered himself to be chosen into his place, *Syndic* of *Rotterdam*, and so was advanced from the Bar to the Bench. And then was he sent into Great *Britain* to accommodate the difference about the *Indian Trade*; and thence he was dismissed not without eminent Marks of favour from that King of Learning and Religion, and from the most learned men of that Island : together with this most pleasing fruit of his journey, that he there found the great Scholar *Isaac Casaubon*, whom he had revered before at a distance

stance, and had now enjoyed a more intimate and familiar Conversation with Him.

At that time, the Church being very sick of the Controversies about Predestination, and of the contention of some Pastors with the Magistrates about the Right of Church-Government: inso-much that the States of *Holland* were by some contumeliously reproached: Our Author thought it to be his duty to vindicate the Right of the State, and offer his medicines for the cure of those Distempers, and shew the way to Peace in those and other Differences that disturbed the Christian world.

Thus farre out of *Mensius* his *Athena Batava*, a Book much tending to the Honour of that University, and may be a fit precedent to our two famous Universities, and to *London*, (that perhaps

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perhaps may be, not improperly, stiled a Third Academy, and the most famous of All) to doe the like.

Now I confesse much may be added to the Life of our Author concerning his Troubles in his Countrey, his Imprisonment, his strange escape and preservation, his entertainment in *France*, his employment there, as Lord Embassadour for the Kingdome of *Sweden* many years, his laborious and learned Books written both in his prison and at liberty, in his private and in his publike fortune, which are in high estimation with all ingenious Students.

*In the mean, to vindicate

But these things we shall reserve * for our Preface to what we our Author from the aspersion of *Seditious*, which some have cast upon him, you have here a Testimony of his fidelity to his Superiours in the following publike Act, taken out of his *Votum*, pag. 83. What his doctrine was concerning Obedience to Governours, See in the Appendix.

translate.

translate out of his *De Iure Belli & Pacis*, which we shall communicate to the English Reader, if that be accepted, which we have here done, and lately in our Translation of his *De Imperio*, &c. This Book now mentioned was Printed at *Paris* after the Authours death, *An. 1647*. Written many years before: it was reprinted there the following year with some Notes of *Blondel* and an Appendix *DE IURE PLEBEIO*: but upon sight thereof I finde no necessity to say any thing in defence of my Authours Doctrine, which I conceive to be very sound, and worthy to be considered by the Rulers in every Christian Commonwealth.

We will adde here a word of our Authours death. After ten years Honourable Embassie in *France* for the Queen of *Sweden*,


The Life of

as he returned out of Sweden again, he fell sick, and was taken from us, to the great losse of learning, at Rostoch, An. Dom. 1645. *Etat. 64.*

*The Grace and Shame of Holland,
Friend of France,
Swedes Orator, the Conquerour of
Chance;*

*Poet, Historian, Lawyer and Divine,
(Reade and admire him) All in
one combine.*

C.B.



Testimonium.

Nos Scultetus, Burgi-
magistri, Scabini &
Consiliarij Urbis Del-
fensis in Hollandia,
Certos omnes facimus rei vera,
nempe paruisse coram nobis D. In-
stum Adrichemium, ejusdem urbis
Burgimagistrum, D. Eobaldum
Dussium, & D. Cornelium Bere-
stenium Exburgimagistros, & D.
Ioannem Camerlinum Consiliarium
ejusdem urbis & Adsessorem, qui
pariter & singuli, rogante id D.
Wilhelmo Grotio Advocato apud
Curiam Hollandia, pro fratre suo
D. Hugone Grotio Legato Regi-
ne Regnique Suedici in Gallia,
declararunt, testatique sunt, fide
ejus

ejus iurandi, quod in honorum a
deptione dederunt, se tanquam lega
tos ab hac civitate, interfuisse con
ventui Magnorum ac Potentum
Ordinum Hollandia & Westfrisia
ei qui celebratus fuit ante Pascha
Anni 1622. ibique se audisse lega
tos qui in eo conventu civitatem
Rotterdamensem referebant, diser
te enunciantes, dictum D. Huga
nem Grotium, quo tempore obibat
munus Adfessoris, & delegati Con
siliarij Ordinum Hollandia, ac no
minatim Anno 1618, non aliud pro
posuisse, postulasse, fecisse, quam
quod conveniret cum decretis Do
minorum suorum Rectorum urbis
Rotterdamensis: ei quoque manda
tum, illa suo loco proponere, & ef
fecta dare, nec ulla in parte eum
extra aut contra mandata fecisse.
Addidisse etiam, si ille in istis rebu
peccavit, nos peccavimus, ita se te
stes servaret Deus. Et quia offici
um cuiusque est veritati testimoni

...m exhibere, praesertim ubi id roga-
...ur, propterea nos Scultetus, Bur-
...imagistri, Scabini & Consillarii
...ntedicti sigillum ad causas hujus
...ivitatis, subter hoc actum poni ius-
...imus. Actum 16. Jan. An. 1637.

Subscriptum,

J. Ophrovius.



THE
STATIONER
TO THE
READER.

Reader,



Ow you have all that
is intended for this
little Volume: In
Defence of Religion
on there is enough
for reasonable men: And for the
points controverted, too much
perhaps, in the opinion of such
as measure Truth by its distance
from *Rome*. The *Epistolicall Dis-*
course may be printed in the same

Form

form, to be bound up with it,
or to go single. What remains
concerning the Authour, is re-
served for the Preface to our Se-
lections *Of Warre and Peace*;
Wherein I shall proceed when I
have taken off my hand from
another peece, *Of the Hebrew
Common-wealth.*



I. DISCOURSE.

Of God, and His Providence.

THE SUMMARY.

I. *That there is a God.*

II. *That God is one.*

III. *That all perfection is in God.*

III. *And that infinitely.*

V. *That God is Eternally Omnipotent, Omniscient, and of infinite goodnesse.*

VI. *That God is the Cause of all things.*

VII. *Answer to an Objection, concerning the Cause of Evil.*

VIII. *Against two Principles, or First Causes.*

IX. *That the whole World is governed by God.*

X. *Sub*

- X. Sublunary things as well as celestiall.
- XI. And things Singular as well as Universall.
- XII. Farther proof from the Conservation of Empires.
- XIII. The Providence of God also proved by Miracles.
- XIV. Principally among the Jews, which are commended to belief by the duration of their Religion.
- XV. By the Veracity and Antiquity of Moses.
- XVI. By the Testimonies of Aliens.
- XVII. Miracles after Moses of no lesse credit.
- XVIII. Gods Providence also proved by Predictions.
- XIX. And by other Arguments.
- XX. Answer to an Objection, that Miracles are ceas't.
- XXI. And to another Object, that there is so much wickednesse.
- XXII. Even so the oppression of good men many times; which objection

jection is retorted. I. Of future
Indgement.

XXIII. That the Soul remains af-
ter the Body, proved by tradition

XXIV. No reason repugnant to it

XXV. Many reasons in favour
of it.

XXVI. Felicity after this life. For
the attaining whereof, We may
enquire after Christ.

I. DISCOURSE.

Of GOD and his Providence.

IT is manifest by Sense; and by the Confession of all the World, there are some things which have had beginning: but those things could not give beginning to themselves; for then they would work before they were, which is impossible: It follows then, that they had Original from without. Which is not only true of things which we do see or have seen, but of them also whence they received their Being; till at last we arrive at some Cause, that never had beginning, and whose Being is necessary, not contingent. And this is that which we mean by the Name of *G O D*. Again, this is made good, by the most apparent and unanimous Consent of all Nations, where Barbarism hath not quite extinguish'd the sparks of Reason and good Manners: For, seeing all things that depend upon the will of man,

B

I. That there is a God.

are

are neither the same among all men, and are often changed : But this Notion is found every where, and is not changed by the Vicissitude of Times (as *Aristotle* himself, a man hard of belief without Demonstration, hath observed :) certainly, there must be some universal cause hereof ; which can be no other, than either the Oracle of God himself, or Tradition derived from the first Parents of Mankind. If we admit the former, the Question is won : if the latter, truly no good Reason can be given, why we should believe our first Parents would deceive all their Posterity in a thing of so great moment. Moreover, whether we survey the parts of the world long since known, or the new-found Lands, where (as we said) any Remains of Humanity are left ; this Notion appears, both among witty, and duller Nations : And, it is not credible, that either all the former could be deceived, or the latter be able to deceive. If any one oppose and say, Some few men, in sundry Ages, have not believed, or at least professed they did not believe there is a God.

Ans. I answer, Seeing they were but few, and their opinion was generally rejected, so soon as their Arguments were heard, it is

Obj. /

is manifest, it was not the issue of right Reason (which is common to men) but of an innovating Spirit; like the opinion of him, who would needs have the Snow to be black; or of a corrupt minde, that, as a sick palat, tasteth not things as they are. We may say this the more confidently, because Histories and other Writings tell us, The more any men have excelled in Vertue, the more studiously have they preserved this Notion of a Deity. And, That the defection from the Opinion anciently and universally received, proceeds from their depraved disposition, for whose interest it is, there should be no God to call them to account for their ungodly Doings, even hence appears; Because, whatsoever hold, whether succession of things without any beginning, or concourse of Atoms, or whatsoever else; it is incumbered with no less, if not with greater difficulties; nor will any considering man find so much reason to believe it, as what we say. Some object, Because they cannot see God, therefore they cannot beleieve He is. These men, if they see any thing, see well enough how unworthily this is spoken by any man that believes he hath a Soul, which he sees not. Neither if

Obj.

Ans.

our understanding cannot comprehend the Divine Nature, must we therefore deny there is a God? For, it is a defect peculiar to inferiour things, not to be able to comprehend things superiour and more excellent. The Bruits do not conceive what Man is; much lesse, by what reason Common-wealths are instituted and governed, the courses of the Stars measured, and Shipping invented. All these things are above their capacity. Upon this, Man being advanced above the Bruits in Noblenesse of Nature, and that not by himself, ought to infer, That He, who had advanc't him, is also his superiour; and being so, by his excellency exceeds the narrowness of Comprehension.

II. **That God is one,** A God there is; we have evinced that. We come now to his Attributes: The first whereof is Unity. That there is One God, and no more, is collected hence; Because, God (as above was said) is that which hath a Being necessary, or by it self; Now a thing is necessarily or by it self, not as it is considered in general, but as it is in act. The things in act are singular; But, if you suppose many Gods, you will finde nothing

thing in them singly, why they can have a necessary Being : nothing, why they should be rather Two then Three, or Five then Ten, Moreover, the Multiplication of singular things of the same kinde, is from the secundity of Causes whence they are extracted. But, of God is no Originall, no Cause. Farther, in singulars are certain singular proprieties, whereby they are distinguish'd : which in God, whose Being is necessary, are not needfull to be supposed. Nor indeed can you any where finde any tokens of a plurality in God. For, all things make up but one World ; therein is one thing most beautifull, the Sunne : and in every man, one thing hath Empire over the rest, the Minde. Besides, if there were Two, or more Gods, working with freedom of Will, They might will things contrary, and one hinder the other from effecting his Intent : But, to say of God, that He may be hindred, is most unworthy of his Nature.

To proceed to other Attributes of **III.**
God : That whatsoever is contained in That all
the name of Perfection, is in God : Perfection is
Hence is understood ; Because all the in God.

Perfection in the World either had beginning, or not : if not, it is the Perfection of God : if it had beginning, it was from some Cause ; for, nothing comes of Nothing. It follows then, the Perfections apparent in the effects, were first in the Causes, that by them the causes might produce their effects : And therefore all Perfection was in the first Cause. Nor could the first Cause be afterward deprived of any Perfection: not by any other ; because, what is eternall depends not on other things, nor suffers from their action ; nor by it self ; because, every thing naturally desires its own Perfection.

IV.
And that
infinitely,

We must adde, These Perfections are in God infinitely. Because the Attribute of every thing is limited, either by reason the Cause thereof hath communicated to it so much, and no more : or else, for that the thing it self was capable only of so much. Now, no Nature communicateth any thing of it self to God, nor doth He receive any thing from without, existing. (as we said) necessarily, or by himself.

V.
That God

Moreover, It being manifest. That
Things

Things having life, are more perfect is Eternal,
 then the Things without life; and the Omnipo-
 Things that have understanding, then tent, Omni-
 those that understand not; and the seient, and
 things that are good, then such as are not of infinite
 so: It follows from the premises, All Goodnesse,
 these Attributes do agree unto God, and
 that infinitely. He is therefore of infi-
 nite Life, that is Eternal; of infinite
 Power, that is, Omnipotent; and so
 Omniscient, and All-good without ex-
 ception.

It is connexed herewith, 'That all VI.
 things, whatsoever have existence, have That God
 the Origin of it from God. For, one is the Cause
 of our Conclusions was, That which is of all things.
 necessarily, or by it self, is but One.
 Whence it follows, All other things
 take their Rise from that which is divers
 from themselves. All which, either im-
 mediately, or in their Causes, have be-
 ginning from that which hath no be-
 ginning, namely, from God: as we
 have seen afore. Nor is this evinced
 by Reason onely, but after a sort by
 Sense. For, if we behold the admirable
 structure of mans Body, both within
 and without; and, how all parts there,
 even the least, have their use, without

any study, without any industry of the Parents; and, with so much art, that the most skillfull Philosophers and Physicians could never enough admire it: This speaks the Maker to be a most excellent Intelligence: Whereof, *Galen* may be seen, where especially he examines the use of the Eye, and of the Hand. Yea, the bodies of the mute Animals speak no lesse: whose Parts receive their place and figuration, not from any force of the matter, but of the end whereto they serve. The Plants also and Heebs reade us the same lesson, as Philosophers have accurately noted. *Strabo* hath observed the same, by the position of the Waters; that, if you respect their quality, ought to take place between the Earth and the Air: but now are interfused in the Earth, to the end they might be serviceable to the Earths fruitfullnesse, and to the life of Man. Now, to work for an end, is the property of an intelligent Nature. Neither are particulars onely ordained to their peculiar ends, but all things to a common end, as appears in Water, which against his own nature moves upward to preserve the frame of the Whole from any gap or vacuity, being so composed,

*Lib. 7. vid.
Chrysost. de
Stat. 9 Serm.*

posed, that by a continued cohesion of parts it sustains it self. But, the intention of this universall End, and Power in all things to attain unto it, must needs come from that Intellect, that is Master of this Universe. And, do not some of the irrational Creatures exercise acts with such order and direction, that they manifestly proceed from some Reason? which appears most in Ants and Bees, and in some other Creatures too, which before any experiment made, either eschew the harmfull, or pursue things profitable. That themselves have not this Vertue of inventing or judging, appears in that their work is alwaies the same, and to other things of greater moment their power is nothing. Wherefore it is necessary, those acts proceed from an externall Reason, either directing the Creatures, or making an effectuall impression on them: which Reason is nothing else but what we call GOD. Again, the Celestiall Stars also, and the most eminent among them, the Sun and Moon, run their courses so attempered and applied to the fertility of the earth, and commodity of living Creatures, that nothing can be imagined more convenient. For, although the
Motion,

Motion, by the Equator onely, had been much more simple and direct, we see they have another oblique motion, whereby they might communicate their Favours with the more variety. Now, as the Fruits of the Earth are for the living Creatures : so the rest of the living Creatures are for Man, who by the exuperance and advantage of his Wit subdues them all unto himself. Whence, even the Stoicks did conclude, The World was made for Man. But, seeing no power of man can reach so farre, as to command service from the Lights of heaven ; nor are they to be supposed to have enslav'd themselves to Man of their own accord : It follows, That there is a Superiour Minde, by whose Order those fairest Bodies vouchsafe their perpetuall Aid unto Man dwelling so far below. Which Minde is no other then the wise Maker of the Starres and Universe. And, the very Motions of the Stars, both eccentricke and epicyclick, manifestly shew, not the Vertue of their Materials, but the Ordination of a free Agent. The same shines forth in the position of the Constellations, some on this, some on that part of Heaven ; and likewise, by the

*Cic. de Officiis
2. de Nat.
de or. 2.*

*Ald. Maim.
de off. dubit.
p. 2. 6. 34.*

so unequall Form of Land and Sea.
 The motions also of the Stars, this way
 rather then that way, gives evidence to
 this Truth. Yea, the most perfect round
 figure of the whole, and the parts, em-
 braced are as it were in the bosome of
 Heaven, and in a wondrous order all
 disposed, do with loud voice proclaim,
 These things came not together by
 Chance, but were constituted by an
 Intellect, and that of greatest excellence.
 For, who is so void of Reason, to ex-
 pect from the hand of Chance any thing
 so exact? As if one should beleve
 Stones and Timber could, by Chance,
 meet together and make a House; or,
 some Poeme start up out of letters un-
 composed: Whenas, he that spied Ge-
 ometricall Figures on the Shore, pre-
 sently acknowledged the prints of hu-
 mane Art, being assured Chance was
 not the Authour of them. Moreover,
 that Mankinde was not from ever, but
 from a certain point of time had its
 common Original, the Progress of Arts, *See, apud*
 among other Arguments, evinceeth; *Lact. Non-*
 and the Earth of old incult, but in pro- *dum sunt*
 cessie of time inhabited. Which also *mille anni, ex*
 the Language of Islands tells us, bor- *quo initia*
 rowed from the adjoyning Continent. *septem saecula no-*

Adde

Adde hereto certain Institutes and Customs so common to men, that they seem received, not so much from instinct of Nature, as from perpetual Tradition, and (except in some few places, through Malice or humane Calamity) uninterrupted: such as in ancient time was the slaying of Sacrifices in Divine Service, and still is the Bashfullnesse about Venerous matters, the solemnities of Marriage, and the abhorreny of Incest.

VII.

Answer to
an objection
concerning
the Cause
of Evil.

Nor ought we to be removed from our grounds, for that we see many evils come to passe, whose Originall seems not to be from God, who is (as we said afore.) perfectly good. For, when we did set down our position, That God is the cause of all things; we added, of things that have a reall subsistence. This hinders not, but the things which do subsist, may themselves be causes of certain Accidents, such as Actions are. God created Man, and the Intelligences above Man with a liberty to act: which liberty of acting, although it self be not vicious, yet is able to produce somewhat that is so. And, to Evils of this sort, which are called morally evil, to ascribe God for the Authour, is very grosse

grosse impiety. There are Evils in another sense, so named, because they ad-fer some pain or losse to the person that suffers, which, we deny not, proceed from God : and that either for the Patients amendment, or else for a punishment answerable to the offence. Herein is nothing repugnant to the Divine Goodnesse. Yea, these Afflictions oft-times are the effects of meer Goodnesse, like a bitter Medicine from a good Physician.

By the way their Opinion is to be rejected, who have made two active principles; the one good, the other bad. For, from two Principles, one opposite to the other, destruction will ensue, orderly Construction cannot. Nor doth it follow, because something is Good by it self, therefore there may be somewhat, by it self and every way bad : seeing Evill is but some defect, which cannot be but in something that doth exist : And this very Existence is some Good.

VIII.

Against two principles, or first Causes.

IX.

Moreover, that this Universe is governed by Gods Providence, appears from the care, which not only Men, but the whole world is governed by God.

endued

endued with understanding, but Birds wilde Beasts and Cattell (which have somewhat instead of understanding) have every one of their Issues. Which Perfection, being a part of Goodnesse is not to be separated from God: and the rather, because he is both Omnipotent and Omniscient; so that he cannot but know what things are done or to be done, and himself can most easily direct and rule them. Pertinent whereunto, is that we said above, of the Motion of things against their proper nature for a publike end.

X. They that confine this Providence within the Sphere of Heaven, are prov'd Sublunary things as well as Celestiall. to be in an Errour as wide as Heaven from Earth, both by the Reason already alledged, whose force reacheth unto all the Creatures; and hence also, that the Stars in their Courses, as the best of the Philosophers acknowledge, and is demonstrated by plain experience, are ordained for the use of Man. And it were very unequall, That Creature should be lesse regarded, for whose benefit another is made, then that which is provided for its use.

Nor

Nor are They lesse deceived, who submit Universals to the care of God, but not Singulars also. For, if they would have God ignorant of singular things, as some professe, then would he not so much as know himself; neither will his knowledge be infinite (which we have prov'd before) if singular things be not included within the compasse of it. But, if God know them, how comes it about that he cares not for them? Whenas both singular things, as singular, are ordained to a certain end, particular and universall; and the kindes or species of things, which (as these men confesse) are conserv'd by God, subsist not, but in the singulars: So that, if the singulars, being abdicated by the Divine Providence, go to ruine, the things in generall cannot remain.

XI.
And things
singular also

It is no light Argument of the Divine Providence, in the judgement of Philosophers and Historians, the Conservation of Common-wealths: First in generall: because wheresoever the order of Ruling and Obeying is once entertained, it abides ever: And then, in speciall, by the long continuance of this or that Form of Government, through

XII.
Farther
proof from
the Conser-
vation of
Empires.

through many Ages; as, of the Rega among the Assyrians, Ægyptians and Franks; of the Optimacy among the Venetians. For, although somewhat may be ascribed to humane Wisedom yet if we consider well the multitude of evill men, with externall evill Accidents and the Vicissitude innate to humane Affairs, it seems impossible for any Empire to endure so long, without some peculiar Care of the Divine Power. Which if it be not seen in the Conservation of Empires, is more evidently shewed, when it pleaseth God to make a Mutation of them. For the Instruments He useth to that Design, such as *Cyrus, Alexander, Caesar* the Dictator, and others, these have all things, even those which depend not upon humane Prudence, flowing in upon them with unexpected Success; more then is usuall in the uncertain Affairs of the world. Which Constancy of their Fortune, and perpetuall similitude of Events, and as it were Conspiracy of all Accidents unto one certain End, is an open Declaration of a provident Direction. For also at Dice, to throw five-cinque sometimes, may be Chance; but if one throw the same Cast a hundred times

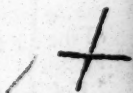
*Uſq; adeo res
humanae vi
abſiſſa que.
dam Obſerit.
Lucr.*

times together, no man will deny, This
is done by some extraordinary Art.

But the most sure Testimony to Di-
vine Providence, is given by Miracles
and Predictions, which in Histories are
extant. It is true, many things in this
kinde are fabulously reported : but those
that are Authoriz'd by sufficient Wit-
nesses of the same time (that is, such
as for their judgement and fidelity are
approved) are not to be rejected as im-
probable, much lesse as impossible. For,
seeing God is Omniscient and Omni-
potent, why can he not either signifie
what he knows, or do what he pleaseth,
even beyond the Common Order of
Nature, which, as it was at first con-
stituted by Himself, so is it by the right
of Creation still subject to Him. If
any one say, That some such things
might also proceed from Intelligences
inferiour to God; it may be granted :
but this opens the way for a more easie
belief, that the same might be done by
God. And what those Intelligences
do, God, we may think, either doth
by them, or in his Wisedome permitth.
Seeing in Kingdomes and Common-
wealths well established, nothing is
went to be done beside the Common
Laws,

XIII.

The same
proved by
Miracles.



Laws, unless by the Will of the Supreme Governour.

XIV.

Principally among the Jews, which are commended to belief by the duration of their Religion.

** Vid. Joseph. 1. Com. A. tion. ex He caus.*

Qu.

Ans.

Now that some Miracles have indeed been done; if we doubt of the faith of other Histories, even the Judaick Religion may easily evince alone. Which being long since destitute of humane support, yea, exposed to contempt and derision, perdures * unto this day, through almost all parts of the world: whereas other Religions all (except the Christian, which is as it were the perfection of the Jewish) are either vanish'd, so soon as Force, and the Authority of the Secular Arm withdrew it self, as all Pagan Religions; or else, are yet upheld by the same Arm, as Mahometism. If the cause be enquir'd, Why the Judaick Religion took so deep Roots in the mindes of all the Hebrews, that it cannot be extirpated: No Reason can be adserred or imagined, but this; That the present Jews from their Parents, as they from theirs, and so forward, untill we arrive at those who liv'd in Moses and Joshua's time, by certain and constant Tradition have received those Miracles; which, as in other places, so especially at their coming

ning out of *Egipt*, and in the Wilder-
ness, and in their entrance into *Canaan*,
had happened ; and whereof those their
Progenitors were eye-witnesses. Other-
wise, it is incredible that a People, con-
sumacious and stiff enough, would sub-
mit their Necks to the Yoke of a Law,
made heavy by so many Ceremonies ;
or, that intelligent men, among all the
Marks of Religion, which humane Rea-
son might invent, should single out Cir-
cumcision : a Mark, which could nei-
ther be admitted without grievous pain,
and was derided by all strangers ; nor
had any thing in it to commend it self,
beside God the Author.

And *Moses* Books, wherein those Mi-
racles are recorded, are of certain cre-
dit : not only, because there hath been
a perpetuall Fame among the Hebrews,
that He was commended by the Oracle
of God, and made a Leader of his
People ; but also, because it is sure e-
nough, He was neither studious of his
own Glory, nor partiall to his own Po-
sterity ; having laid open his own sins,
which he might have concealed, and as-
signed the Royal Dignity and the Priest-
hood to others ; his own children being
left

XV.

By the ve-
racity and
antiquity of
Moses.

left among the common Levites. *As* which declares, he had no reason to deceive us. Neither doth he affect any coloured or illecebrous speech, such as Deceivers use, but plain and simple, and agreeable to the matter he relateth. Adde the indubitate Antiquity of *Moses* Writings; with which, no other in the world can be compared. Whereof this is one Argument, That the Grecians, the Parents of all learning to other Nations, confesse themselves to have received their letters * from strangers. Which letters, for their order and name, and their ancient figures too, acknowledge their Descent from the Syriac or Hebrew. As also, the old *Attic* Laws^a, whence the Roman were in after-time deriv'd, drew their Originall from the Laws of *Moses*.

* *Cadmi*
Phanicia
figua, Timor.

^a *Vid. De*
Iure belli,
l. 2, c. 1, §. 12

XV. Besides all this, we have the Testimonies of many Aliens to the Jewish Religion, to evidence, That the things written by *Moses* were in old time proclaimed by Fame, spread over all Nations. I will set down some particulars, wherein the most Ancient Heathen Writers are his Seconds; That the world had a ^b beginning; and out of

^b *Vid. Euseb.*
l. 1, p. 10.
cap. 10,

Chaos

Cosmos were formed all Creatures *, and * *Vid. Ovid.*
 last of all Man, after Gods Image, *Metam. l. 1.*
 To whom Dominion over the rest was
 given: That all things were made by
 the Word: That the Sun is not the pri-
 mogeneous Light, but the Receptacle
 thereof: And above the Stars are Man-
 sions Divine, wherein is light perpetual:
 That God is the most Ancient, and de-
 scended of none: The world most
 beautifull, as the Work of God: That
 the Darknesse was before the Light, and
 therefore did the Nations, most obser-
 vant of Old Customes, account their
 Time by Nights: That there is one *e Caesar de*
 God most high, by whom all things *bell. G. l. 6.*
 were made in order; from whom the
 Stars have their brightnesse, and moving
 Creatures have Life and Spirit *e Spiritus*
 in them: And that man was fashioned *in us alio.*
 out of the Clay, and all the work was *Virg. Æn. 6.*
 finished in seven daies: Whence many
 Nations digested their Time into
 Weeks, and had the Seventh *e Lux septi-*
 honour: That, at first, Men lived in *ma Sancta.*
 great Innocency and Simplicity, and *Clem. ex He-*
 went naked, and lasted a Thousand *do.*
 years; whence the Golden Age of the
 Poets: The History of Adam and
 Eve: of the Tree, and of the Serpent:
 That

*g Casull.
Epistol.*

*h Vid. Censu-
rin.*

*i Diodor.
Sicul. l 19.*

*k Longin. de
subl. Justin.
ex Trog. Ta-
cit. Juven*

That Man were favoured by God with
divine & Visions, untill the frequen
and magnitude of their offences, as
were, secluded God and his ministrin
Spirits from their familiar commerce
The wildernesse of the Gyants; The
Deluge, from whence the Nations receiv
kon their Time, calling what went be
fore ^h unknown: The Ark, and the whi
Dove, and the Raven: The place
where the Ark rested; The burning
of ⁱ Sodom; Circumcision; The Hi
story of *Abraham*, *Isaac*, *Jacob* and *Jos
seph*; and other particulars are extant
in sundry ancient Heathen Authors
In the most of them is celebrated ^k *Mose*
and his Acts. And truly, no consi
dering man will be easily perswaded
that *Moses*, who had not the Egyptian
ans onely, but many other Nations
for his Enemies, would dare to publish
of the Worlds Original; and the most
ancient Occurrences, what might be
revinced either by former Writings; or
was opposite to the common belief; or
that he would adventure to relate things
of his own time, which might be refel
led by the Testimonies of Many then
alive. The old Jews are also honour
ably mentioned for their Piety and their
Justice:

justice: And it is not needfull to repeat what is found concerning *Joshua* and others, consonant to the Hebrew story. For, whosoever gives faith to *Moses* (which no man without immo-desty can deny him) he will certainly believe that eminent Miracles were of old wrought by the Divine Power: which is the point we here especially insist on.

The Miracles in after-times, as of *Elias*, *Elisba*, and of others, are the XVII. more clear from any suspicion, because Miracles after *Moses* of no less credit. in those times *Judea* was more known; and being in the *Odium* of her Neighbour for diversity of Religion, it had been very easie for them to have repressed the name of any lye at the first birth. The History of *Fonas* ¹ and the Whale is ¹ *Tzetx* in *Heathen Writers*, but that the name *Lycoph.* of *Hercules* is thrust in, upon whom, for his renown, they were wont to father all wonders, as *Tacitus* observeth. Certainly, that enemy of Jews as well as Christians, ^m *Julian*, was by the Evidence of History enforced to confesse, ^{m Apud Cy. rill. lib. 3. & cap. 10.} That men endued with a divine Spirit had lived among the Hebrews; and, that fire came down from Heaven upon the

- the Sacrifices of *Moses* and *Elias*. And here we must note, Not only grievous
- * *Deui. 3. 5.* * punishments, amongst the Jews, were appointed for them that falsely arrogated the Prophets part unto themselves: but many Kings, who that way might have procured to themselves great Authority many very learned men, such as *Esdra* and others, never durst assume unto them that honour; nor any man at a
- * *Mac. 9. 27.* for some * Ages before the Time of *Jesus*. Moreover, it was impossible that so many Thousand people could be deceived in the asseveration of publike, and as it were perpetuall Prodigy; I mean, that Oracle, which shined forth out of the Pectorall
- * *Exo. 18. 30.* * of the High Priest: which endured
 & *alibi.* till the destruction of the first Temple
 * *Ios. 1. 3. 9.* as the * Jews have ever beleev'd, so firmly, that we must needs think, their Ancestors were most fully assured of it,

XVIII. To the Argument from Miracles, Gods Providence is also annexed another no lesse efficacious from the Predictions of things to come proved by Very many of these are extant amongst the Hebrews, and that of truth undeniable: as, concerning his Orbity * *Ios. 6. 26.* should restore *Jericho*: concerning the

* *1 Reg. 16. 34.*

Destruction of *Bethels* Altar by a King,
 in name *Josiah*, three hundred years *Jos. Amiq.*
 and more, before it came to passe. So^{l.} 10. c. 5.
 the name of *Cyrus* also, and his princi-
 pal affairs were foreshewed by *Esaias*: *Cap. 39. &c.*
 the end of *J. rusalem's* Seige by, the *Chal-*
lean Army, by *Jeremias*: and by *Da-Dan. 3. &c.*
iel, the Translation of the Empire
 from the Assyrians to the Medes and
 Persians; from them to *Alexander*
 the Macedonian; whose Successours
 in part were the Families of *Lagus* and
Seleucus and, what Calamities the
 Hebrew people should receive from
 them, but most of all from *Antiochus*
 the Great. All this hath *Daniel* fore-
 told so plainly, that *Porphyrus* & compa-^g *Hieronim.*
 ing the Greek Histories, extant in his *Dan. passim.*
 time, with those Prophecies, had no
 other Refuge, but to say, that the Prophe-
 cies ascribed to *Daniel* were written after
 the things were come to passe. Which is
 all one, as if you should say, the Works
 under *Virgils* name, were not written by
 him in the time of *Augustus*. For, of that
 we say, the Hebrews never made any
 more doubt, then the Romans of this.
 To these may be added many Oracles,
 and most famous, even among the Mex-^{v. Acostam.}
 icans and Peruans, which foretold the ^{& P. Cier. in}
^{2. Indis.}

C

Arrivall

val of the Spaniards in those Countries and the calamities thence ensuing.

XIX.

And by other Arguments.

Hither may Dreams also be referred not a few, and those so exactly agreed with the events, which in themselves in their Causes were wholly unknown to the Dreamers, that they cannot, without some Touch of impudence, be referred to chance, or naturall causes. Illustrations examples whereof *Tertullian* hath gathered out of most approved Authours, his Book *de Anima*. Adde unto the *Spectrums* which have not only been seen, but heard to speak, as hath been related by Historians far enough from superstitious Credulity, and confirmed witnesses of our own Age, who have lived in *Mexica* and other parts of *America*. Nor are we to slight those public Tryals of the Truth by red-hot Iron which so many *German* Histories, and the Laws themselves have mentioned.

r *Cep. 46.*
V, *Zuinger.*
Vol. 3, l. 4. de
Inform.
f *Flor. l. 4. c. 7.*
Ruin. ep. 7. 27.
Val. Max. 3. 8.

• V. *Iuretum*
in *lvo. ep. 74.*

XX.

Answer to an Object. that miracles are not now.

Neither hath any Man reason to object, that such Miracles are not now in our Time, nor such predictions be of. For, it is sufficient to the proof of divine Providence, that such things have been heretofore. Which Providence

ing made good, it follows, that we be-
lieve God doth as providently and wise-
ly now forbear such things, as before he
used them. Nor was it fit, the Laws gi-
ven to the Universe touching the natural
course of things, and uncertainty of fu-
ture Events, should be easily and alwaies
transgressed; but then only, when there
was a just and worthy Cause; as, when
the worship of the true God banisht al-
most out of all the world, had residence
only in a corner of it, to wit, *Judea*; and
was to be often succoured and reinforced
with new Aids against the Impiety that
laid Seige round about it: Or, when
Christian Religion, of which we shall
after make a peculiar Discourse, was, ac-
cording to Gods Decree, to be first pro-
pagated over all the world.

XXI.

And o another
Object,
that there is
so much

Some are moved to doubt of the Di-
vine Providence, in Contemplation of
the wickedness wherewith as with a De-
lugue this Earth is overwhelmed. To re-
strain and curb the flowings hereof, This
say they, were a work worthy of the Di-
vine Providence, if there be any. But
the Answer's easie. Seeing God in the
Creation, gave Man a liberty to do well
or ill (necessary and immutable goodnes
being

Terul. adv.
Marcion. 2.
Orig. con.
Cels 4.
Virtuti hu.
mana si au-
ferat liberta-
tem, i. sam
etiam naturam
sustulerit.

being reserved as his own Prerogative, it was not fit. He should put an Impediment to evil Actions, contrary to the liberty. And yet, whatsoever Impediments were consistent with that liberty (as the constitution and promulgation of a Law, internal and external Admonitions, with Threats also and Promises, none of these is pretermitted by God. And moreover, He permitteth not the effects of malice to range whither they would, but restrains them so, that Government might never be overthrown, nor the knowledge of divine Laws utterly extinguished. Neither are the wickednesses permitted altogether without fruit being ordered, as we touched afore, either for the punishment of other men no less wicked; or for the correction of such as fall from the way of vertue; or for the Tryall of their patience and constancy who have made good progresse in it. Lastly, they also whose wickednesses are winked at for a time, are wont to pay dearly for the forbearance of their punishment; and must suffer what God shall command, because what he commanded they would not do.

XXII.

But if they that see so much wickedness

ness can see no vengeance follow it; and if some good men (whereat weak mindes are usually offended) oppressed by the violence of the wicked, not only lead a troublesome life, but often undergoe death, and that an infamous death: It doth not presently follow, that the providence of God is vanished out of the world, which hath been shewed above by so convincing arguments; but rather, with the wisest of men we must collect thus: Seeing God takes care of Actions, and is just, and yet wicked things are acted, Certainly we must expect some Judgement after this life, to the end, neither notorious Improbity may escape without punishment, nor eminent Vertue go without Comfort and Reward.

For the Confirmation whereof we must also prove, that Souls remain after their Bodies. This truth, by most ancient Tradition from our first parents (from whom else?) hath been derived even to all Civill Nations; as it appears by Homers verses, and by Philosophers, not Greek only, but the old Gallick, whom they called Druids, and of the Indian Brackmans; and by what, many Writers have delivered concerning the

XXIII.
 T at the
 soul remains
 after the bo-
 dy proved by
 Tradition.
Justin
Martyr A-
polog. 2.
Cesar l. 6.
Gal. Strab.
l. 4. & 15.
Porphyr. de
Animal.

in Copernic.
Rev. 1.3 4.16,

Egyptians and Thracians and Germans too. Moreover, of the divine judgement after this life, we see many Testimonies were extant among the Greeks, Egyptians, Indians, as good Authors do relate. Whereto may be added the Tradition of the worlds Conflagration. A token whereof the " Astrologers have observed, the Suns neither approach unto the Earth. And when our men came first into the *Canaries*, *America*, and other remote places, they found there also the same Opinion of the souls, and of judgement to come.

XXIV.
No reason
repugnant
to it.

Not indeed can there be found any Argument from nature, which may reveal this so ancient, so common Tradition. For all things that we see perish, do either perish by opposition of the contrary being more prevalent, as cold by the force of heat ; or else, by subtraction of the subject, whereon they depend, as the figure of a Glasse, the Glasse being broken ; or by defect of the cause efficient, as light by the absence of the Sun. Now, of the Soul can none of these be verified : not the first ; because the Soul hath no contrary ; yea, such is the nature thereof, to embrace contra-

ries

ries all at once in her bosom, after her manner, that is, intellectually. Not the second: because the soul depends not upon any subject. If she had any, it would be the body; but the body is not, it is manifest; because, when bodily strength decayeth, the soul continueth fresh and active: And, the faculties of the Body are hurt by too great excellency of the object, as the sight by the Sun's brightnesse: but the Soul, the more conversant it is about noble objects, as about figures abstract from matter, about Universals, the more perfection it obtaineth. Again, such is the nature of the Body, that the faculties thereof are busied about things determined by time and place: but the soul is employed also about that which is infinite and eternall. Adde, that the soul overcometh the affections of the body, and commands the body to abide torment and death. And, The Actions which raise the soul most above the body, are the most excellent. Wherefore, seeing the Soul dependeth not on the body in operation, neither doth its Essence depend thereon. For we have no other way to understand the nature of things invisible, but by their operations

Arist. de Anima l. 1. p. 4. c. 3, c. 4.

C. 4

tions. Nor can the Soul perish in the third manner. For, no efficient Cause can be given, whence the Soul hath a perpetuall Emanation. Not the parents, because after they are dead, the Children live. And, if there must be any Cause, it can be no other then the first and universall Cause. Which Cause, as it is never deficient in respect of power, so that it is deficient in respect of will, *i. e.* that God wills the Soul should perish, can be proved by no Argument.

XXV.

Many reasons in favour of it,

Nulli naturae mortali immortalis natura cognita est. Salust. Philof.

Vid. Tac. & Seneca Tib.

Yea, there are Arguments of no small moment to the contrary: namely, that unto Man is given a Dominion over his own actions, and over the creatures: that He is capable of the knowledge of God and of the immortall * natures: that he hath a conscience of such power, as to comfort him in good Actions, how painfull soever, and sustain him with hope; and to torment him for evill Actions, especially upon his Death-bed, as it were upon apprehension of impending judgement. Which force of Conscience, even the most mighty Tyrants, oft-times have not been able, when they most desired, to suppress within themselves, as appears by many Examples.

Now,

Now, to conclude, if both the Soul it **XXVI.**
 self be of that nature, which hath in it **Felicity** after
 no cause of corruption; and God hath **this life.** For
 given us many **Evidences** of his pleasure, **the attain-**
 that the Soul shall survive the Body; **ing whereof,**
 surely no end can be proposed to a man **quire** after
 more worthy of him, than the felicity of **the true Re-**
 that State. And this is that which **Plat-** **igion.**
 to and the *Pythagoreans* said was the
 Good of a Man, to be made most like
 unto God. What that Felicity is, and **So the Sto-**
 how it may be attained, Men may in- **icks out of**
 deed search after by Conjectures; but, **Plato, as**
 if God hath revealed any thing concer- **Clemens**
 ning it, that ought to be held for most **notes, St. 5.**
 true and certain. Which Revelation,
 seeing Christ hath brought into the
 world, we shall speak of Him in our
 next Discourse.

SUMMA-

S U M M A R Y
Of the II. Discourse.

- I. *That Iesus once lived.*
- II. *That He was put to an ignominious death.*
- III. *Yet after death was worshipt by understanding men: For no other cause but his Miracles.*
- IV. *Which Miracles could not be ascribed to nature.*
- V. *Nor were they Impostures.*
- VI. *Nor the works of an evil spirit.*
- VII. *And, if of a good Spirit, then from God. And to what end.*
- VIII. *For testimony to the Gospel.*
- IX. *The Miracle of the Resurrection confirmed by sufficient Witnesses.*
- X. *What they gained by their Testimony to the Truth: Nothing but persecution here.*

XI. Answer to an Objection, of the
Impossibility of the Resurrection.

XII. The Resurrection granted, e-
vinceth the truth of Iesus do-
ctrine.

XIII. That the Christian Religion
excells all other.

XIV. The Excellency of the Reward
proposed.

XV. Object. answered, concerning
the Restitution of Bodies dissol-
ved.

XVI. The excellent Sanctity of
Christian Precepts. And first,
about the worship of God.

XVII. Next, about the Offices of
Humanity we owe to our Neigh-
bour, though He hath trespass'd us.

XVIII. Of the Conjunction of male
and female.

XIX. Of the use of temporall goods.

XX. Of Swearing and other Pre-
cepts.

XXI. Answer to an Objection of the
Cor.

Controversies amongst Christians.

XXII. *Further of the excellency of Christian Religion, from the eminency of the Master.*

XXIII. *From the admirable Propagation of this Religion.*

XXIV. *The Infirmary and Simplicity of the first Teachers of it.*

XXV. *The great impediments which hinder men from embracing and from professing it.*

XXVI. *The Conclusion, maintaining the former Proofs.*



II. DISCOURSE.

of CHRIST, his Miracles and Doctrine.



That Jesus of *Nazareth* sometime lived in *Judea*, *Tiberius* being Emperour of *Rome*, not only the Christians, dispersed over all the world, doe most con-

stantly professe; but the Jews also, that are now, and that have ever written since those times. The same is testified by the Pagans too, that is, the Writers neither of the Jewish nor of the Christian Religion, as ^a *Suetonius*, ^b *Tacitus*, ^c *Claufr.* 29. the younger ^{*} *Pliny*, and many after ^b *Lit.* 13. them. ^{*} *Ep.* 97. 110.

That the same Jesus, by *Pontius Pilate* President of *Judea*, was affixed to the Crosse, all Christians likewise, although it might seem ignominious to the servants of such a Lord, confesse. The Jews confesse it too, though not ignorant, how for that reason, because their

Ancestors

I.

That Iesus lived once,

II.

That he was put to an ignominious death.

e *Vid. Epiph.*
in *Tessarefc.*

III.
Yet after
death was
worshipped
by under-
standing
men. For
no other
caule but his
miracles.
d *Chrysost.*
ad 2 *Cor. 7.*

Ancestors were the Authours of Pile
act, they lye under the most heavy od
of all Christians, under whose pow
they live scattered in severall places. A
the Pagan Writers, whom we have men
oned, have recorded the same. Yea, a lo
time after, were extant the *Acts* of
late, wherein 'twas evident : unto wh
Acts the Christians did sometimes ma
their Appeal. Neither was this ev
questioned by *Julian*, or other oppose
of Christianity. So that, no Histo
can be imagined more certain then th
approved by the united testimonies,
say not of particular men, but of who
nations, otherwise disagreeing from o
another. This being thus, yet we
him to be worshipped, as Lord, throug
the Regions of the world ^d farthest
stant : not in our age only, or the ag
last past, but in the most ancient time
even till we come to that time imme
diate after the thing it self was done
that is, under the Empire of *Ner*
wherein, a great number of the Wor
shippers of Christ were martyr'd for th
profession, as *Tacitus* and others testifi
Amongst which worshippers alway
were very many that wanted neither
judgement nor learning : namely, (

say nothing of the Jews) ^e *Sergius* the ^e *Ag.* 13. 12.
 Governour of *Cyprus*, ^f *Dionysius* the *Ar-* ^f *Ag.* 17. 34.
opagite, ^g *Polycarpus*, ^h *Iustin*, ⁱ *Irenæus*, ^g *Martyr.*
^k *Athenagoras*, ^l *Origen*, ^m *Tertullian*, ^h *Scipio*
ⁿ *Clemens* of *Alexandria*, and many more. ^h *Scipio*
 Who being men of such excellent parts, ^h *Scipio*
 why they should devote themselves to ⁱ *Florus* 183.
 the worship of a man, put to an igno- ^k *Flor.* 180.
 minious death, especially being almost ^l *Flor.* 230.
 all bred up in other Religions, nor were ^m *Celester.*
 allured to the Christian by any tempta- 208.
 tion either of honour or profit; there ⁿ *Circa idem*
 can be no account given, but only this, ^{temp. vid.}
 that by diligent inquisition, such as be- ^{Euseb.}
 comes prudent men in a businesse of the
 greatest concernment, they had found
 the same was true and verified by suffi-
 cient witnesses, which was spread a-
 broad of his miraculous works: as, of
 the sick healed by a word only of his
 mouth; and openly, in grievous and in-
 veterate diseases; of sight restored to
 the man that was born blinde: of the
 loaves multiplyed more then once to
 feed many thousands, which were wit-
 nesses thereof: of dead men raised again
 to life, and many more of the same na-
 ture. And this Fame sprang from so cer-
 tain and undoubted an Originall, that,
 as the *Hebrews* in their *Talmud* openly
 con-

e. Beniam. in confesse; so° *Celsus* and *P. Julian*; who
Itinerario. they wrote against the Christians, ha
o. Apud Ori. not the boldnesse to deny, some Mir
l. 2. Credidisti cles were wrought by the hand
eum esse Dei Christ.
strum, idco

quod claudos

& cacos sa-
navis.

p. Apud Cyr.
lib. 6.

IV.

Which Mi-
 racles could
 not be ascri-
 bed to na-
 ture.

Now it is clear as the Sun, that tho
 works were not done by naturall force
 both because they are called Miracles
 Prodigies; and because by the force
 nature it is impossible, that by a wo
 of the mouth only, or a touch of th
 hand, grievous diseases should be cure
 and that upon the sudden. Again,
 those works might have been in som
 sort referred to naturall efficacy, ce
 tainly They that were the profest ene
 mies either of Christ himself living
 the earth, or of the Gospel, he left be
 hinde him, would have told us so long
 since.

V.

Not were
 they Impos-
 sibles.

q. Act. 16. 26.
Luk. 13. 1.

By an Argument of Kin to the for-
 mer, we coilect, They were not like un-
 Impostures done in appearece only
 because most of the works were done
 view of the people and of many lear-
 men among the people, such as had
 enough, and malice enough to observe
 all the actions of Christ with curiosity

Where

Where to we adde, that the like works were often repeated, and the effects not momentaneous but permanent. These things being duly weighed, it clearly follows (which the Jews also confesse) these works proceeded from some vertue more then humane, that is, from some spirit either good or evill.

But from an evill spirit these works VI.
 proceeded not, is hence proved, because Nor the
 the doctrine of Christ, for confirmation works of an
 whereof the works were done, is the evill spirit
 overthrow of evill spirits; whom it forbids us to worship; and draws us away from all pollutions. wherewith the evill spirits are delighted. And by experience we see, wheresoever that doctrine is once received, the worship of devils and Magick Arts do forthwith vanish, and the one true God is served with detestation of the devils; whose power and force was broken by the coming of Christ, as Porphyry himself acknowledgeth. Neither is it credible that any evill spirit would be so imprudent, to effect such things, and that very oft, wherby no honour, no profit could redound unto himself, but on the contrary very much incommodity and disgrace. And it no way becomes the wisdom

*f. Apud Est.
 feb. prepar.
 5.1. Ex quo
 Iesus coli
 captem off.
 publicam
 Deorum opem
 nemo sensu.*

wisdom of God neither, nor his goodness, to beleeve he would permit a cunning Devill to impose upon and deceive men, in whom was found no guile and that feared him; such as were the first Disciples of Christ, as both the unblameableness of their Conversation, and the many calamities endured by them, one for conscience sake, doe evidently declare.

VII.

And if of a good spirit, then from God, and to what end.

But if you say the works of Christ proceeded from good spirits yet inferiour to God, you do acknowledge, They pleased God, and pertained to the honour of God; because the good spirits do nothing but what is acceptable in the sight of God, and tenderth to his Glory (to say nothing of this, that some of Christ's works do plainly point at God the Author, as the restoring of sundry dead men to life again.) But now, God neither doth miracles, nor suffers them to be done without cause. For this is the part of a wise Law-maker, not to recede from his own Laws without some reason, and that of moment.

VIII.

For testimony to the Gospel,

Now there can be no other reason given why these things were done, be-

that alledged by Christ, the bearing witness to his doctrine. Neither could any other cause be conceived in the minde of the Beholders. Amongst whom, there being many (as we said) of a pious Disposition, that Gods intent was to impose upon them, is impiety to beleieve. And upon this ground very many of the Jews that lived about the times of Jesus, even they that could not be induced to omit any part of ^t Moses Law, (the ^u Nazarens and the Ebionites) did nevertheless honor Jesus as a Master sent from heaven.

Vid. A. 15. Rom. 15. u V. Epiphani. A. 24. 3.

As from the Miracles wrought by Christ in his life time, so we argue from that greatest of Miracles, after his Cross, Death and Burial, his Resurrection, and return unto life again. For this, not only as true, but as the principal foundation of their faith, the Christians of all times and places build upon: which had been impossible, had not the first Teachers of Christian faith certainly perswaded their Auditors, that the thing was so done. Neither could they have thus perswaded men indued with any judgement, unless they did affirm themselves eye-witnesses. Without which affirmation, no man, though of mean understanding, would have

IX.

The Miracle of the Resurrection, confirmed by sufficient witness.

have given any credit to them, especially at those times, when they must purchase their belief so dearly, at the cost of the greatest dangers and persecutions. This was affirmed by them with great constancy, even their own books and the

Etiam Celsi writings of other men do shew. Yet *vid. orig. l. 1.* 'tis in their books, They appealed to the testimony of 7 five hundred witnesses. *1 Cor. 15. 9.* is not a custom, lyars use to appeal to witnesses so many: nor can it be that so many should conspire to bring in evidence to falshood. Had there been other witnesses but those first most famous Propagators of the Christian doctrine, their testimony had been sufficient.

X. No man is wicked *gratis* and for nothing, Honour they could not hope for by the lye, seeing all preferment was in the hand of Pagans or Jews; from both they received nothing but ignominy and reproach: not riches, seeing on the contrary, this profession was punished with confiscation of their goods, if they had any; and without that, they could not give themselves to the Ministry of the Gospel, unlesse they did put off the care of their temporall estate. Nor could any

What they gained by their testimony to the truth, Nothing but persecution here,

-other

iall conveniences of this life prevail with
 them to tell a lye, since by the very prea-
 ching of the Gospel, they exposed them-
 selves to labours, to hunger, to thirst, to
 stripes, to prison. A naked fame among
 their own party was not *tanti*, nor of so
 much reckoning, that therefore simple
 men, and whose life and doctrine were
 far from pride, should undertake so great
 a burden of calamities. Nor could they
 at any hand hope for so great a progresse
 of their doctrine, obstructed both by the
 general averſation of men intent onely
 upon their profit, and by the Authority
 of Rulers every where, unlesse by some
 divine promise. Add thereunto, that this
 fame, whatever it was, they could not i-
 magine would be of any long continu-
 ance, when (God on purpose hiding his
 counsell from them about this) the end
 of the whole world they waited for as
 near ² approaching; which their own *z Vid. i Th.*
 and the writings of the after-Christians *4.15, 16.*
 make most manifest. It remains then, *i Cor. 13. 52.*
 that they be said to have told a lie in de- *Tertul. de*
 fence of their Religion: which, if we *Monog.*
 weigh the matter in an equall balance, *Quam magis*
 is impossible to be said. For either they *nunc tempus*
 did in their hearts beleieve the Religion *in collecto*
 to be true, or they did not beleieve. Had *factum sit.*
 they

they not beleaved it true, yea, had they not beleaved it exceeding good, nevertheless would they, omitting other Religion more safe and more honoured, have chosen this. And though true, they would not have profest it, had they not beleaved the profession to be necessary; especially foreseeing easily, what they quickly learned by sad experience, that the profession drew after it an infinite train of deaths and persecutions: which occasion, without just cause, was no less crime then Homicide. But if they beleaved their Religion to be true, yea, the best Religion under Heaven: as necessary to be profest, also after the Masters death; surely this could in no wise come to passe, had their Masters promise of his Resurrection been of none effect. For this^a frustration had been enough to have beaten out of a sensible mans head, and to have made abortive the Faith that was preconceived. Again, all Religion, above all the Christian, ^b prohibiteth lying and false witness, especially in things Divine. They could not therefore by love of Religion, much lesse of such a Religion, be moved to tell a lye. Moreover, They were men of so pure a life, that their Adversaries could

^a Vid. Chrysostom.
1. in 1. Cor.

1. in 1. Cor.

^b Mat. 12. 36.

Iohn. 8. 44.

Eph. 4. 25.

Rom. 9. 1.

Rom. 9. 1.

Rom. 9. 1.

Rom. 9. 1.

Rom. 9. 1.

Rom. 9. 1.

Rom. 9. 1.

Rom. 9. 1.

ould not spot them : to whom nothing
 objected, but ^e simplicity alone, and ^e Celsus ^{apud}
 e's of so fair a nature, that she cannot ^{Origin, l. 1.}
 make a lye. Lastly, There was not a man
 of them, that suffered not most grievous
 persecutions, for that profession of Jesus
 raised from the dead : many of them for
 their testimony were rewarded with
 most exquisite torments. But now, that
 any one with his sense about him, should
 suffer such things for an opinion ; that
 indeed is possible ; but, for a false thing
 which he knows to be false, to suffer
 such extremities; not some one man, but
 very many for whose interest it is not
 that credit be given unto it, this is plain-
 ly incredible. The Christians, we are
 sure, were not mad. Their Lives and
 their Writings shew they were sober
 men. And what we have spoken of
 those first, the same is also true of *Paul*,
 who ^d declared openly, that he had seen
 Christ reigning now in heaven, yet wan-
 ted he none of the Jewish ^e learning, nor
 was he out of hope of honours, if he had
 gone forward in his Fathers steps : But,
 on the contrary part, he could expect no-
 thing but hatred of his Kindred, Travels
 over all the world, difficult, perilous, and
 laborious, and last of all. Death and In-
 famy.

Verily

d 1 Cor. 15. 9.
 2 Cor. 12. 4.
 e Act. 22. 3.
 vid. Epiphanius.

XI.

Answer to
an objection
concerning
impossibility
of the Resur-
rection,

f *Plat. de*
Rep. 10. Val.
Max. 1. 8.
Plat. Symp.
9. 5.
Macrob. in iis,
Som.
g Apud Plin.
7. 32.
h Plin. 7. 52.
i L. de sera
vindicta.

Verily no man can deny Faith
such testimonies, unless he say, *That*
thing it self is like those that im-
contradiction, impossible to be done
which cannot be said in our case.
might indeed, if one should affirm,
same man alive and dead at the same
time. But that a dead man should be
restored to life, by his efficacy, who at
gave life to man, why this should be
counted impossible there is no cause
Nor have wise men beleaved it impos-
sible. For *Plato* hath written the same
f *Er the Armenian, Heraclides Ponticus*
g of a certain Woman. *Herdotus* of
ristæus, Plutarch i of another. Which
whether true or false, shew that learned
men have thought a resurrection no im-
possible thing.

XII.

The Resur-
rection gran-
ted evinceth
the truth of
Jesus do-
ctrine,

Now if it be neither impossible
Christ to have returned to life, and en-
denced by sufficient Testimonies (where-
with the Jewish Master *Bechai* being
convinced acknowledged the truth thereof)
and the same Christ, as both his
own followers and other men confessed
published a new Doctrine, as by divine
Authority; it truly follows, that the Do-
ctrine is true: because it cannot con-
tradi-

either with the justice nor wisdom of God, in so excellent a way to honour him, who had been guilty of falshood in so great a matter : especially when he himself before his death, foretold his disciples of his death, and the kinde of death; and his Resurrection also, adding these things should so come to passe, for ^{k 10. 17.} confirmation of his Doctrine. ^{Lu. 24. 46. 47}

The former Arguments are drawn **XIII.**
from the matter of fact, let us now come ^{That the}
to those that proceed from the nature of ^{Christian}
the Doctrine. Surely, either all the wor- ^{Religion}
ship of God is wholly to be rejected, ^{excels all}
which he will never agree to, who be- ^{other.}
lieves there is a God, and one that hath
care of the world ; and who considers
man, endued both with excellent under-
standing, and with a power to choose
morall Good and Evill, and therefore
having in himself matter as of Reward,
(so of Punishment likewise) or else this
Religion is to be admitted not only for
the evidence of Fact whereof we have
spoken, but also for the things intrinse-
cally, and of the very nature of the Reli-
gion it self. For no other in any age or
nation can be produced, either more ex-
cellent in reward, or more perfect in pre-
D cepts,

cepts, or, for the manner whereby it was commanded to be spread, more admirable.

XIV.

The excellency of the reward proposed,

1 Vide Dent.

& Heb. 8.6.

m Matth.

22. 23.

Ad. 23. 2.

Animum putabam in-

seruire cum

corporibus.

Hieron. de

Sadd.

n Chrysost.

1 Cor. 10. 25.

o In Plat.

Phaed. Hoc

scito spem

mibi esse

uenturum

me ad viros

boues : quod

samen non

nivium affir-

maverim.

p Tusc. 1.

q Epict. 64.

Et fortasse,

quem puta-

mus perisse,

premissum est.

To begin with the Reward, that is the end proposed to Man ; because the (as we use to say) is first in intention though last in Execution ; *Moses* the institutes of the *Judaick* Religion if we regard the expresse Covenants of the Law, promised nothing above the good things ¹ of this life, a fruitfull land, plentiful store, victory over enemies, long and healthfull age, hopefull posterity. What is beyond these, is veiled under shadows, or to be collected by wisdom and difficult ratiocination. For which cause many professors of the *Mosaic* law, namely the *Sadduces*, ^m renounced all hope of good things to be attained after this life. Among the *Grecians*, who received their learning from the hands of the *Chaldeans* and *Egyptians*. They then conceived any hope of another life after the end of this, spake of it with much ⁿ hesitancy, as appears in the dissertations of ^o *Socrates*, in the writings of ^p *Tully*, ^q *Seneca*, and others. And when they sought Arguments for it, they found very little of certainty. For when they

they alledge, most of it holds no better for men then beasts. This being observed by some others, it is not much to be admired, if they devised a transmigration of souls from men into beasts, from beasts into men. And this again being built on no certain testimonies or arguments, and yet, it being clear that some and was propesed to man, others were inclined to say, that vertue is reward to it self, and a wise man is happy enough even when he is tormented in the Bull of Phalaris. But this also, and not without cause, displeased others, who were sensible enough, that where dangers, incommodities, torments and death are, there felicity, especially the highest, cannot dwell, unlesse men could content themselves with a sound of words without any reality. And therefore these men placed the supreme good and the end of man in such things as bring pleasure to the senses. But this Opinion too, is by very many, and that by sound arguments refused, as an opinion that extinguisheth all honesty; some sparks or seeds whereof we have raked up in our mindes; and degradeth man, born and created for higher things, into the rank of brutish Creatures, which with their down-cast

*r Ut illud :
Quod se mo-
vet eternum
est, v. Laet.
L. 7. c. 8.
f Ut Brach-
manes olim,
& nunc quo-
que: à quibus
hausit Pytha-
goras & eius
Schola.
t V. Tuscul.
2. & Laet.
L. 3. c. 27.
Augustine
ep. 52.*

looks regard nothing but what is earthly. In so many doubts and by-waies man-kinde went astray in that age, when Christ brought into the world the true knowledge of the end, promising his followers after this life, a life not onely without death, without pain and trouble, but attended also with joy unspeakable: and that, not only to a part of Man, that is, his soul; of whose hopeful felicity after this life, was extant partly some conjecture, partly traditions; but also to the body: with a great deal of reason, that as the body for the Divine Law, often suffers hurts, tortures, and death, so it should at last be partaker of the Repensation; Now the joys which are promised, are not vile, as banquets, which the grosse Jews hope for after this life; and the pleasures of the Bed, which the ^f *Mahumetans* promise to themselves: These are proper to this frail life, Remedies of mortality; the former for the conservation of particulars; the latter for the propagation of their kinde: But the delights of the life to come, are perpetuall vigour of body and more then Star-like Beauty; in the soul perfect understanding, even of God and his providence, and of what
now

f *Alcoran.*
Azcar. 2. 5.
49.

lies hid : a will quiet, and taken up with the fruition of God especially, and with the admiration and praise of him : briefly all things better and greater far then can be conceived by comparison of the best and greatest things we know in this world.

Here besides the Objection answered XV. afore another is wont to be opposed as if it were impossible that the Bodies of men once dissolved should be framed again. But this is not grounded upon any reason. For, whenas most of the Philosophers agree, that in all transmutations of things, the matter still remains, capable of divers forms, who can say, that either God is ignorant in what places, how distant soever, the parts of that matter are, which pertained unto any humane body ; or that he wanteth power to reduce and recompose the dispersed particles, and to do that in his sphere, which we see Chymists do in their furnaces and vessels, collect the congenerous parts of divided nature ? Neither are there wanting in naturall things examples to shew how bodies after various changes are restored to their originall form, as we understand by the

An objection answered concerning the restitution of bodies once dissolved,

seed of Trees and living Creatures. Nor is that knot which many tye insoluble concerning humane bodies converted to the food of wilde beasts or cattell, who, being thus fed, become after food for Man. For the greatest part of what we eat is not changed into the substance of our body, but goes to excrement or the accessions of the body, such as are flegm and choler; and of that which is nutritive, much is spent by diseases, by the internall heat, by the ambient ayr. This being thus, God, who by his providence so keeps the kindes of mure Creatures, that none of them perisheth, can doubtlesse by a singular care watch over humane bodies, that whatsoever thence goes to the food of other men may no more be turned into their substance, then poysons or medicines: And the rather, because it is evident as it were by nature, that mans flesh was not given for mans food. If it be not so, but somewhat which was added to the later body, must again be taken from it, yet will not this make it a body not the same; for even in this life happens a greater change of particles. Yea, and the ^x Butterfly is in the worm, and the substance of herbs or wine in some very little.

^x Vid Plin.
lib. 10. c. 12.
c. 32.

little Quantity, whence they are again raised up to their former magnitude. Wherefore, seeing this, and much more may be commodiously alledged, we have no cause to account the restitution of a dissolved body among things impossible, seeing also learned Men, y Zoroastes among the Chaldeans, almost all the Stoicks, and among the Peripateticks a Theopompus beleaved it not onely possible, but that it should indeed come to passe.

y Vid. Clem.
Strom 5.
z Nath.
Carpentar.
a Diog.
Laert. iust.

The second thing wherein Christian Religion excells all other, that are, or have been, or can be imagined, is the exceeding sanctity of Precepts both in things pertaining to the worship of God, and the rest. The Pagan Rites almost all the world over, as Porphyry b shews at large, and the Sea-voyages of our times do confirm, were full of cruelty. For in most places, the custome was to appease their Gods with humane c bloud: a custome, which neither the Grecian Learning, nor the Roman Laws took away. And those most sacred Mysteries either of Ceres, or Liber pater, were most full of all obscenity, as appeared after the veil of their secrecy was taken off:

XVI.
The excellent sanctity of Christian precepts. And first about the worship of God.
b De abstinentiis, unde Cyril. 4. cont. Jul.
c De Britannia vid. Plin. 36. 1.

d In *Protre-*
pico.

e *Arnobius*
maximé.

f *Martial.*
ep. 1. Gel. 18.
13.

g *al. Max.*
2. 10

g. *Ioh. 4. 24.*

h *Rom. 12. 1.*

i *Ro. 2. 28, 29*

Phil. 3. 3.

k *1 Cor. 5. 8.*

l *1 Cor. 10. 16.*

Heb 12. 4.

which *Clemens*^d *Alexandrinus*^e and others
e largely declare. Moreover the daies
consecrate to the honour of their Gods,
were celebrated with such spectacles, as
Cato^f was ashamed to be present at.
Now although the *Judaic* Religion had
in it nothing unlawfull or undecent, yet
to keep the people who were prone to I-
dolatry from departing from the truth,
it was encumbered with many precepts of
such things, as of themselves were nei-
ther good nor evil : namely, slaying of
beasts, Circumcision, the exact rest of
the Sabbath, and the Inrerdiction of
sundry sorts of meats. Some whereof
the *Mahumetans* have borrowed, adding
to them the prohibition of wine. But
the Christian Religion teacheth to wor-
ship God the purest spirit, with spiritu-
all Purity,^g and with such works^h as of
their own nature, without any com-
mand, are most fit to be done, So, it
commandeth not the fleshⁱ to be cir-
cumcised, but the lusts of the flesh : not
to cease from all work, but that which
is^k unlawful : not to offer unto God the
bloud, or fat of beasts, but if need be,
to sacrifice our own bloud^l for a testi-
mony to his truth : and to beleieve, what
what we give of our estates to the poor
is

is given to ^m God : not to abstain from ^m Mat. 6.4.
 certain kindes of meats and drinks, but
 to use both with that moderation,
ⁿ which is convenient for our health; ⁿ Luk. 11. 34.
 and sometimes, by fasting ^o to subdue ^o Mat. 6. 18.
 the body to the soul, that it may be the
 better raised to the things above. But
 the chief part of Religion is manifestly
 placed in a pious ^p confidence, whereby ^p Joh. 12. 14.
 we, being composed to faithfull ^q obedi- ^q Luk. 11. 28.
 ence, rely wholly upon ^r God, and with- ^r Mat. 21. 21.
 out doubting ^t beleieve his promises : ^t Rom. 4. 27.
 whence also ^t hope springs, and sincere ^t Heb. 6. 2.
 love, both to God and our neighbour, so
 that we observe his Laws, not ^u servilely, ^u Ro. 13. 15.
 for fear of punishment, but to please him,
 and have him, according to his infinite
 Goodnesse, our ^x Father and Rewarder. ^x Rom. 8.
 Farther, we are commanded to ^y pray; ^y Mat. 6. 10.
 not that we may obtain riches or ho-
 nours, and other secular things that
 have proved hurtfull to those that have
 most desired them; but first the things
 which are for Gods Glory; and for our
 selves, so much of this worlds good, as
 nature wants, leaving the rest to Divine
 Providence, not overmuch caring, which
 way God shall dispose of them: But the
 things which leade unto eternity, those
 we are taught to ask with all fervency,
 that

that is, pardon of all our sins past, the aid of the Spirit for the time to come; whereby fortified against all terrors and temptations, we may persevere in the way of Piety unto the end. This is the worship of God in Christian Religion: then which certainly nothing can possibly be devised more worthy of God.

XVII.

Next about the offices of humanity we are to our neighbour, though he hath trespassed us.
* *Poet. 7. 14.*

* *Senec. ep. 56. de ira. L. 8.*

* *Si qua foret tellus fulvum qua mitteret aurum, Florentior.*
Pittor.

Of the same race are the duties required toward our neighbour. The Religion of *Mahomet* born in Arms breaths nothing but Arms, and by Arms is propagated. So the *Laconian* Institutes, most commended among the *Grecians*, even by *Apollo's* Oracle, were all directed to puissance in War, as * *Aristotle* notes, and blames them for it. But the same *Aristotle* saith amiss himself, That War is natural against *Barbarians*, when the contrary is true, that nature hath constituted amity and society amongst all Men. For what is more unjust * then for single acts of murder to be punished with death, and destructions of whole nations as an honourable achievement to be glorified with triumphs? And yet by what other means but by Wars, oftentimes openly * unjust

(as

(as themselves confesse of the War upon *Sardinia* and *Cyprus*) did that so celebrated City of *Rome* rise to so great renown? And indeed generally, as most worthy Historians² have related, Robbery out of their own bounds, most nations accounted no dishonour.³ *Aristotle* and *Cicero* make revenge a part of valour. The^b *Gladiators* mutual slaughter were to the *Pagans* among their public like plays. To expose^c their children was ordinary. The *Hebrews* truly had a better Law, a more holy discipline; yet being a people of unruly passions, some of their infirmities were winked at, or indulged, as their eagerness against the seven Nations^d, that had merited extermination. *Et ad Attic. Odi hominem & odero; utinam ulcisci possim.* ^b *Vid. Laet. l. 2. Tertul. de Spect. 19. c Justin. Apol. 2. Tert. Apol. c 9. d Exo. 34. 11, 12. Deut. 7. 1, 2.*

irpation. Wherewith not contented, they had enlarged their hatred to all people different from themselves; the marks whereof to this day appear in their prayers^c conceived against the Christians: But to satiate their passion by the^f judgement of retaliation; to kill the man-slayer by the private hand of a Kinsman was permitted by Law. Now the Law of Christ wholly^g forbids

Polyb. Hist. 3. 1. Florus 3. 9. 2 Thucyd. L. Justin. 43. 3. Apud veteres latrocinari adeo infame non erat, ut & gloria diceretur. Scholiast. in Odyss. T. a Nicomachus. 4. 11. Servius, si contumeliosus tractetur, id tolerare, Cic. 2. de V. Libel. precum adiutum Veneris forma min. Lev. 24. 21. Deut. 19. 21. 2 Mat. 5. 39. 44. 45.

bidst to return injury whether in word or deed, lest the malice we reprove in other, we again approve by imitation: It commands to do good, to the good especially: but to the evil too, after Gods example, from whose Goodnesse we have received Sun, Stars, Ayr, Windes, Showrs, as common gifts to all mankinde,

Of the conjunction of Male and Female.

h V. Clem.

protrept.

Arnob. l. 4.

Naz. 3. cont.

Iul. Theodor.

scz.

i Lucien. de.

Amor. Naz.

3. cont. Iul.

Tertul. de

Anim Chri-

stianam sa-

pientiam

præferens

Socratica:

Nec nova

inferens de

mania, sed

vetera depel-

lens; nec a-

dolescentiam

vitians, sed

omni bono

audaci in.

Germanis.

The Conjunction of Male and Female, whereby mankinde is propagated, is a thing most worthy of the care of Laws. It is no wonder it was neglected by the Pagans, when the Gods whom they adored, are famous for their Whoredomes and Adulteries. I might for modesty sake cover in silence the mixtures of Males with Males, according to the examples of their Gods, into whose number was refer'd, upon that score, *Ganymed*, and afterward *Antinous*. The same Impurity is also frequent with the *Mahumitanes*, among the *Chynois* and other nations it is allowed Lawfull. And the *Greek* Philosophers seem to have taken pains to impose upon a foul thing, a fair and comely title. Those *Greeks*, the most eminent of them having praised a Community of women, what have they else done, but turned the whole city into

into a Common Stews? The very Animals¹ some of them observe a kinde of conjugal Covenant: how much more should the divinest Creature, Man? That he might not spring out of uncertain seed, and so the mutuall affection, that nature hath kindled between the Parent and the children be utterly extinguished. The Hebrew Law forbids indeed all uncleannesse, but allows one man many wives,^m and gives the Husband a Right to dismiss his wifeⁿ for every cause. Which at this day is in use among the *Mahumetans*, and was, of old, among the *Greeks* and *Latines*; with so great licence, that their wives were out to use, and lent for a time by the *Laconians*,^p and by *Cato*. But the most perfect Law of Christ pierceth to the very roots of vices, and condemneth him that hath but assaulted any womans chastity or deflowered her with his lustfull eyes, as^q guilty in the judgement of God, who beholds the heart, of sin, defiled though not performed. And seeing all true friendship is perpetuall and indissoluble, justly hath it required That Tyeto be such that contains, with the society of affections, the Communion of bodies^r too; which without question

dor h

1 *Plin.* l. 10. 33.
De palmum-
castitate
conjugali
V. Parphyr.
de non esu.
Ad. 3.
m Deut. 17.
16, 17.
Chrysost.
1 Cor. 11.
Ioseph. An.
16. Mos no-
bis patris
eodem tem.
ore plures
habere uxo-
res.
n Deut. 24.
1, 2, 3.
Dev. 21. 14.
o Herodot.
lib 6.
p Plutarch.
in Cat. vi.
Lycargo.
q Mat. 5. 28.
r Mat. 5. 34.
9. 9.

doth more conduce also to the good education of the Children. Among the *Pagans* some few Nations were content with single Wives, as the *German* and *Romans*. This is the use of Christians, that the affection which the wife entirely bestows unto her husband may be paid with equall retribution, and that the household government may be more rightly ordered under one Guide, "not diverse Mothers bring in discord among the Children.

1 *Corinth.*

7. 4.

Lactant. 6.

23. *Hieron.*

adv. Ocea.

1 *Ammian.*

de Persis, lib.

23. *Per li-*

bidines va-

rias caritas

dispersa torpescit. V. & Salust. in Jugurth. Omnes par-
viles. Et Claud. bel. Gild. Numero languet pietas. u Eurip.
Androm.

XIX.

Of the use
of temporal
Goods.

1 *Diod. Sic.*

A. 1. Plut.

Lycargo.

7 *Cic. apud*

Lact. epitoma

cap. 1.

2 *Dent. 23.*

15.

3 *Levit. 26. 5*

Dent. 28.

To come to the use of such things are commonly called Goods: we know Thefts were permitted by some *Pagan* Nations, namely the *Egyptians* * and *Spartans* 3; and they that permitted not the like to private persons made it their employment in publick, as the *Roman* Orator 7 once said, if they did restore to every one their own. The *Hebrews* indeed did not such things: yet were they permitted to take use 2 of strangers, their disposition being favoured by their law, that promised riches * among the rest,

rest, to the observer of it. But the Chri-
 stian Law not only prohibits ^b all kinde ^b *Mat. 7.12.*
 of injustice, and that with respect to all ^{*Eph. 5.3.*}
 persons: but also forbids us to place our
 study ^c in those perishing things: be- ^{*c* *Mat. 6.34.*}
 cause our minde is not able wish suffi- ^{*13.22.*}
 cient diligence to attend the care of two ^{*Luk. 8.14.*}
 severals that do each require the whole ^{*1* *Tim. 6.9.*}
 man, and oft-times distract us diverse
 waies. And again, both in getting and
 keeping riches there is a sollicitude ^d ^{*d* *Mat. 6.34.*}
 that draws with it a kinde of servitude ^{*Phil. 4.6.*}
 and vexation, and so corrupteth the de-
 light we hope for out of riches: And
 the things wherewith nature is content-
 ed, are but few and those parable ^e, with- ^{*e* *1* *Tim. 6.*}
 out much labour or expence. Neverthe- ^{*7. 8.*}
 lesse if God shall indulge unto us more
 then what is necessary, we are not com-
 manded to throw it into the Sea, as some
 Philosophers ^f have unwisely done: nor ^{*f* *Habes hoc*}
 to detain it without use, nor to supply ^{*de Aristippo.*}
 out of our store the needs of other men, ^{*Laert. 6.*}
 either by giving ^g or lending to them ^{*Snid. de*}
 that ask, as it best becomes men who ^{*Crates Phil.*}
 beleeeve themselves to be the Procurators ^{*lostratus.*}
 and Stewards of God the Almighty Fa- ^{*g* *Mat. 5.42.*}
 ther. For a benefit well bestowed is ^{*Luk. 6.35.*}
 Treasure full of good hope, and is nei- ^{*1* *Tim. 6.17.*}
 ther subject to the violence of thieves ^{*h*}, ^{*h* *Mat. 6.10.*}
 nor.

nor to the variety of other accidents. Of this true and sincere liberality an admirable example is left us by the Primitive Christians; when even from Macedonia and Achaia was sent relief to *iRom. 15. 25.* Palestineⁱ, just as if the whole world were but one family. And there is added in the Law of Christ, that caution also, that our beneficence be not deflowered by any expectation of recompence^k or glory: The gift loseth its reward with God, if beside God it look for any other representation. Now that no man may, as the manner is, cover his tenacity with his pretext, a fear, lest himself in his old age, overtaken by some calamity should have need of what he is required to give in Alms, our Law promiset^lh a speciall care^l for such as keep those precepts: and to cherish their confidence remi^mydes them of Gods Providence^m, conspicuous in feeding wilde beasts und cartell, and in adorning the herbs and flowers. Now it were an unworthy thing to disbelieve so good, so powerfull a God, as an ill Debtor, not to trust him longer then we hold possession of a pledge.

XX.

Other Laws forbid perjury, but the Christian

Christian Law requires us to abstain from swearing ^o altogether, without necessity : and to be such punctual keepers of our word and lovers of truth in all our speech, that there may be no need to exact an oath from us at all. Briefly there can be nothing found out, either in the *Grecian Philosophies*, or in the sentences of the *Hebrews* or other Nations, that is excellent, but it is comprehended here and established by Divine Authority : namely, concerning Modesty ^p and Temperance, and Goodnesse, and discreet Behaviour ; concerning ^q Prudence ; the office of Magistrates ^r and Subjects ; of Parents ^s and children, of Masters and Servants, and of married Persons, one toward another : but especially touching vices to be shunned which by a fair shew of vertue deceived most of the *Greek* and *Romans*, to wit, the desires of Honours and Glory ^t. Lastly, the sum of all Precepts admirable for the solid brevity, is this : To love ^u God above all things, and our neighbour as our selves ; that is, to do to another what we would have done unto our own selves ^x.

Of swearing
and other
precepts,
^o Mat. 5. 33.

^p 1 Pet. 3. 3.

^q Mat. 10. 16.

^r 1 Tim. 3. 2.

^s Co. 3. 20, 21

^t Mat. 23. 4.

^u Mat. 22. 37.

^x Luk. 6. 31.

Happily some may here oppose against the excellency of Christs Doctrine, w^{ch} we

Answer to
an Objection
of the
Controversies
amongst
Christians,

we commend, the great Difference of
Opinions among Christians, whence is
sprung also a multitude of Sects. But
our Answer's ready : That the same ac-
cident befalls almost all Arts whatsoever,
partly through the imbecillity of human
Understanding, partly because judgment
is overswayed by affection. Yet are those
varieties of Opinions wont to consist
within the bounds of certain truths, a-
greed on, whence arguments are drawn
in disputations of the Questions. As in
the Mathematicks it is disputed, whether
a Circle may be quadrated ; it is agreed
on all hands, that equall parts being ta-
ken away from equals, the Remainders
are equall : The like we see in Physicks,
Medicine and other Arts. So also that
discrepancy of opinions amongst Chri-
stians could not spoil the Harmony of
the principal points, that is, the agree-
ment in those Precepts from which we
have especially taken estimation of
Christian Religion; the certainty where-
of is apparent in this, that whosoever
in the heat of their odious quarrels seek
out matter of difference, do not proceed
so far as to deny those things command-
ed by Christ ; no nor they who will not
compose their life after that Rule. And

any one will be so absurd as to contradict them, he must be numbred with the Philosophers that denied the whitenesse of Snow. For as these are refell'd by sense, so are they by the consent of all Christian nations, and of the books written by the Primitive Christians, and their immediate successors, and the following doctors of the Church, even such as sealed the faith of Christ with their blood. What all these acknowledge to be the doctrine of Christ must be accounted so by every upright Judge, as we believe *Plato*, *Xenophon*, and other Socratics concerning the doctrine of *Socrates*, the School of the *Stoicks* in those things which their Master *Zeno* taught.

The third point wherein we said Christian Religion excels all other, which are or may be devised, is the manner whereby it was delivered and propagated. Where, first we must look upon the Authour of the Religion. The Authours of the Grecian wisdom confessed themselves the uncertainty of their doctriens, saying, Truth was as it were drowned in a deep well, and our mind, like the night-owl to the Suns light, is dim-sighted to behold things Divine. And none of them, but was some way^a vicious, either^b for flattery

XXII.

Farther of the excellency of Christian Religion, from the eminency of the Master y^e *Democrit.* apud *Cic.* in *Acad.*

z *Arist.*

Met. 3. 1. 2
a *Socratis*
laudatissimi
iracundiam,
Porphyrus
verbis notat
Cyris. 6. adv.
Iul.

b *Plato,*
Aristip,

ry

ry of Princes, or for impure love, or for
 snarling impudence. All are convicted
 of envy one toward another by this evi-
 dent Argument, their contentions about
 words or things of no moment : and
 Coldnes in Gods service, for that, who
 they beleaved one God, laying him aside
 they worshipped others, and such as they
 beleaved to be no Gods, making
 custom of the people the rule by which
 they squared out their Religion. Lastly
 of the reward of piety, they asserted
 thing firmly, as is manifest in that
 discourse of *Socrates* before his death. To
 proceed, *Mahumet* was the Author of
 Religion far and wide dispersed, but
 was all his life given over to lust, which
 his own followers do not deny. And the
 reward he promised consisting in Fear
 and Venery, he gave no assurance
 should ere be extant ; for his body is
 said to have returned to life again, nay
 to this hour lies buried at *Medina*. Next
 for the *Hebrew* Law-giver *Moses*,
 He was indeed a rare man, but not ex-
 cused from all blame, seeing with much re-
 gret, he at last undertook the Message
 God sent by him to the King of *Egypt*
 and shewed some diffidence of Gods
 promise about drawing water from the
 Rock,

c Ez. 4. 2, 10.

d Nu. 20. 12.

Rock, as the *Hebrews* do confesse. Neither did he obtain scarce any part of that reward he promised his people by the Law, being vexed in the desert with perpetual seditions, and not entering into the land of Promise. But, Christ is set forth by his disciples, without the least spot of sin, and by his enemies is not accused of any fault that can be proved by competent witnesses. What he prescribed to other, he performed himself. For the commands laid upon him by God he faithfully fulfill'd, in all his life most innocent, of injuries and torments most patient, (as he shewed in enduring the Crosse) most charitable to all men, even to his enemies, yea to them that cruelly nail'd him to the crosse, at the same suffering their malice, and praying all to forgive them. Then the reward he promised his followers, himself is said to have attained in a most eminent way. After his Resurrection he was seen, heard and felt of many: He ascended into Heaven in the sight of the Twelve. That he received supreme power there, is demonstrated by the Variety of Tongues i they had not learnt, i AA.2.3.4. and other marvellous Gifts he powred 2 Cor, 12.12. down upon his Followers, according to his

e Exo. 12.

f Ioh. 8.46.

g 1 Pet. 2.22

h Mat. 26.50

i AA. 2.3.4.

2 Cor, 12.12.

1 Ioh. 14. 13.
17. 18.
Mar. 16. 17.

his promise before he left them. which will not suffer us to doubt, neither of his faith, nor of his Power to render us that reward, which he hath promised. And thus have we collected that this Religion herein also is eminent above others, because the Master thereof, himself performed what he commanded, and what he promised, himself obtained.

XXIII.
From the
admirable
propagation
of this Re-
ligion.

Let us now consider the effects of the Doctrine whereof he was the Author. Which indeed if we mark them well, of such a nature, that if God hath care of humane affairs, the Doctrine may be beleev'd to be no lesse then Divine.

1 Vid. Adam
Bremens. &
Helmoldum.
2 V. Act. Com.
universal.
3 V. Oserium
in Lusit.
4 Euseb. 6. 34
Liuwg. Copt.
5 V. Er. Alv.
6 V. Tertul.
Cyp. August.
& Council.
7 V. Acoft.
& alios de
rib. Amer.

It was a thing becoming the Divine Providence, to take care that the things might be most common, and to the largest extent. So is Christian Religion which we see is taught through all Europe, yea in the utmost recesses of North: and through all Asia, Islands of the Ocean not excepted, through Egypt also, through Ethiopia, and some other parts of Africk: lastly through America too. Nor is it only in our time, but in former ages appears by all histories, by the books

Christian

Christians, by the Acts of Synods by the ancient Tradition still preserved even among Barbarians, of the Journeys and Miracles of S. Thomas^c, Andrew^d and other Apostles. How far the name of Christ was spread in their times, among the Britains, Germans, and other remote nations, is noted by Clemens^e, Tertullian and others. What Religion is there that can equal the Christian in so large a possession? If you name Paganism, you acknowledge our name, not our Religion. For they adored not the same deity; but some the Stars, some the Elements, some the Beasts, some things of no subsistence: neither had they one rule, nor any common Master of their Religion. The Jews indeed are dispersed, but all one Nation, and since the time of Christ their Religion hath received no notable increase. Yea their Law hath been made known more by Christians then by themselves. Mahometism hath enlarged itself into Countreys enough, but not alone: for in the same Countries there is a mixture of the Christian Religion, and

c Euseb. in fine 1. Hist. Eccles. & Rufin. 10.9. Sepulchrum eius Ap. in terra Carmandelania nunc monstr. d Euseb. in 3. Origin. ad Gen. e Christum idicis omnibus notum gent. Sirom. 3. Tertul. adv. Iud. 1. Christi regnum ubi. que perregitur. Irenaus lib. 1. cap. 3. Sic Sol in universo mundo unus & idem est. Sic & lumin. predi. catio veritatis ubique lucet & illuminat omnes homines, qui volunt ad cognitionem veritatis venire. Et Orig. ad Exech. 4. Arnob. 2. Athanas. Epist. Synod. ap. Theod. l. 4. c. 3. Chrys. hom. 6. ad 1 Cor. & orat. Greg. Christum esse Deum.

in some places, the Christians are the greater number, when yet *Mahumetans* are not found in many parts where Christians are.

XXIV.
The infirmity and simplicity of the first Teachers thereof,

Follows now the Consideration, by what hands and instruments Christian Religion was carried so far that in this respect also it may be compared with others. We observe how most men are so affected that they easily are drawn after the examples of Princes and great men. And the more if the examples be strengthened with law and force. Hence had the *Pagan* Religions, hence had the *Mahumetan* their encrease, but the first Teachers of Christian Religion, were not only without Command, but of a very low fortune, Fishermen, Tent-makers, and of the like condition. And yet by their labours, the Doctrine within about thirty years was propagated not alone through all the parts of the Roman Empire, but even to the *Parthians* and *Indians*. Nor at the beginning only, but for three centuries, by the hands of private men, without any threats, without any temporal encouragements, notwithstanding all the opposition of secular rulers, was this Religion promoted; so that before

before *Constantine* & gave his name to *Christianity*, this was not the lesser part of the *Romanus* world. The Masters of manners, among the *Grecians*, were commendable for their other arts, as the *Platonists* for *Geometry*, the *Peripateticks* for natural history, the *Stoicks* for *Sophistry*, the *Pythagoreans* for *Musick*; not a few of them, as *Plato*, *Xenophon*, *Theophrastus*, were graced with a kinde of admirable eloquence. But the first *Doctors* of *Christianism* had not the aid of any such Art: their speech was with great simplicity^h and without alluring Ornaments, condemning naked Precepts, Promises, Threats, which having not of themselves and efficacy equal to such great progresses, we must needs conclude, either miracles, or the secret assistance of God prospered their work, or both.

*Et iam suo
a vo Ter.
dixerat, 2.
Apol. Hester-
ni sumus, &
vestra omnia
implevimus,
urbes, insulas
castella, mu-
nicipia,
conciliabula,
castra ipsa,
tribus, decuri-
as, palatium,
Senatum,
forum; Sola
vobis relin-
quimus
Templa.
h Prudenter
id notatum
Chrysost., 1.
ad Cor. 1. 17.*

XXV.

To which consideration adde, that the first Disciples and Followers of those *Christian Doctors* had not mindes unprepossessed of certain former Religions, and therefore ductile and easie to be framed after a new form, as they that first admitted *Mahumets* Law: much less prepared by any previous disposition or institution, as the *Hebrews* were by

The great Impediments to hinder men from embracing the *Christian Religion*, or to deter them from professing it,

E Circumcision

Circumcision and the Knowledge of one God disposed to the receiving of *Moses* Law: But on the contrary they were pre-engaged to opinions & (that second nature) custom, repugnant to those new Doctrines; having been bred up, and by the authority of their country Laws, and of their parents confirmed in *Pagan* idolatries, or Jewish Ceremonies. To this obstruction was added another as great, that is, most grievous sufferings, which presented themselves to the professors at the very entrance of Christianity, to be endured or fear'd for that cause. For seeing humane nature is abhorrent from such evils, it follows that the causes of such evils are not undertaken without much reluctancy. The door of preferment was long shut against the Christians, the way lay open to sequestration and exile. These were lighter matters. They were condemned to the Mines, they were afflicted with torments, the most cruel that could be invented, to the death often; so that as the Writers of those times do testifie, by no famine, by no war, by no pestilence, was a greater multitude of men consumed at one time. Neither were the ways of death vulgar, but burnings alive, Crosses, and

i *Domitius*
Ulpianus
nobilis I. C.
liber 7.
scripsit, qui.
huius pœnis af-
ficti debent
Christiani.
La. 5. 2.

and Punishments of that sort which without greatest horror we cannot read or think upon, And this cruelty that continued without any long breathing spaces (and those intervals not every where) till about the Reign of *Constantine* in the *Roman Empire*, elsewhere longer, was so far from diminishing the *Christians*, that on the contrary, their blood was compared to seed, so fast did they grow up again after the cutting down. Here also let us compare with the *Christian* other Religions. The *Greeks* and other *Pagans*, accustomed to vaunt and amplify what was their own, number some few, who for their *Doctrine* suffered death, some *Gymnosophists*, *Socrates*, and a few more. Neither can it be easily denied, but these most noted persons were emboldened with a desire of transmitting their fame unto posterity. But among the *Christians* that suffered death for their *Doctrine*, were very many *Plebeians*, scarce known to their own Neighbors, *Women*, *Virgins*, *Youths*, who had no appetite nor probable hope of a lasting Name: And few of them are by name recorded in the *Martyrologies* in respect of the great number that suffered for

k vi Massa candida trescentorum Carthagine, quorum memoria in Martyrologia Rom. 24. August. plurimi in Africa sub Severo: sub Valeriano, Antiochia & in Arabia, Capadocia, & Mesopotamia: In Phrygia, in Ponto sub Maxim, &c.

the cause, being onely honored with a general remembrance. It is worth our observation by the way, that by an easie simulation, as the casting of a little incense upon the Altar, very many might have escaped death; which cannot be said of them who whatsoever thoughts they concealed in their hearts, certainly in their open actions complied with the Vulgar manners; so that to have dyed for the honor of God, is an honor hardly communicated to any other but Jews and Christians: nor to the Jews at all, after the times of Christ: In former times, but to a few of them, if they be compared with Christians; more of whom in some one province suffered for the law of Christ, then ever did of Jews: al whose patience of that kinde is almost reduced to the times of *Manasses*, and *Antiochus*. Wherefore when the Christian Religion, in this part also, so infinitely excels all other, it deserveth to be prefer'd before them. From all that so great multitude of every kinde and sex, divided by so many places, and who feared not to dye for this Religion, we must conclude there was some cause of so great constancy; and no other cause can be imagined, but the light of Truth,

Truth, and the Spirit of God.

Now if any one be not satisfied with the Arguments hitherto brought for defence of Christian Religion, but desire more cogent Reasons, he must remember that, according to the divers matter, there are divers ways of proof. One way in the mathematicks, another in physicks, another in Morals, and yet another in question of fact: wherein verily we ought to stand to unsuspected testimonies; otherwise not onely all use of History is lost, and a good part of medecine; but also all Piety 'twixt parents & children, who are known^m by no other means. It was the divine pleasure that the matter of our belief, to the end our faith might be imputed to us as obedience, should not be so evident as things perceived by sense or demonstration; and yet so evident as is sufficient to make faith, & bring a perswasion in mindes not pertinacious and perverse; the Gospel being a touchstone and tryal of wits, not past all hope of cure. For seeing the foresaid Arguments have merited the assent of so many honest understanding men, it is *divinorum virorum sit assertio. Homer. in Generis nemo sic conscius ipse est, exactissimo se. sciendi genere.*

XXVI.

Conclusion maintaining the former proo's.

1 Arist. ad Nic. l. 1.

Exacta enim tractatio

non pari modo in omni

genere querenda est.

Id. Metaph.

1 Certitudo

Mathematica non in

omnibus re-

bus querenda

est. Chalced.

ad Timaeum

ex Platonic

sententia:

Credulitatem

omnes do-

ctrinas pra-

cedere, maxi-

me cum non

quorumlibet,

sed magnu

rum & prope

rum & prope

rum & prope

E 3

manifest

*n Tractat
hoc pulchrè
Chrysoſt.
1 Cor. 3 in
princip.
Idem ad De-
metr. Quod
præceptis non
credatur, ex
inertia ad
implenda
quæ præcepta
ſunt veniunt.*

*o Chryſoſt.
1 Cor. 1 ſuo
Auguſt de
Civ. lib. 22,
cap. 3.*

manifeſt the cauſe of other mens Incredu-
lity is not the want of proof but their
own perverſeneſſe, unwilling that
ſhould be true, which croſſes their luſts;
it being too hard a taſk for them to de-
ſert the honors and profits of the world,
as they muſt do, if they receive the Go-
ſpel of Chriſt, and ſubmit to his Pre-
cepts. This is the more apparent, be-
cauſe many other hiſtorical narrations
they entertain as true; the truth where-
of depends onely upon authority, with-
out any other remaining impreſſions of
it, ſuch as confirm the hiſtory of Chriſt,
partly by the confeſſion of the Jews now
living, partly by the Chriſtian Congre-
gations every where, which could not
be without ſome cauſe. And laſtly, ſee-
ing that ſo laſting continuance of the
Chriſtian Religion, and the ſo large
propagation of it can be referred to no
humane efficacy; it follows, that it
muſt be aſcribed to Miracles; or if any
deny it to have come to paſſe by Mira-
cles, this very thing, that without a Mi-
racle ſuch a Doctrine hath received ſo
great increaſe and ſtrength, is to be ac-
counted greater^o then any Miracle.

Conclusion.

Conclusion.

THe use of all is briefly this, Let all Christians lift up pure hands unto God the Creator of all things, confiding in his providence, without whose permission nothing comes to pass, and fearing him above all, who hath equal power both over soul and body. Let them believe in God the Father, and in Jesus too, in whose name alone there is salvation; according to whose will, if they compose their lives, they shall live eternally. The holy Doctrine of Christ let them carefully keep, as their most precious treasure; and unto the reading of the sacred Scripture, written so faithfully, and with so divine a spirit, that it clearly contains all necessary truth, Let them bring an humble and obedient minde, whereby they shall apprehend whatsoever is needful to be believed, hoped for or done, and shall cherish in themselves that spirit, which is a pleade of their further happinesse. Chiefly let them have a care of mutual concord, which Christ at his departure so earnestly commended to his Disciples. One is our Doctor, Jesus Christ;

into one name are we all baptized, that we may not fall asunder into sects: Let us be wise unto sobriety, every one according to that measure of knowledge he hath received; the weaker sort must be won with mildnesse, and the stronger must bear with the weaker, and excel them also in moderation: And until God reveal the truth to the dissenting brethren, the points agreed on must be firmly held and put in practice. Now we know but in part, the time shall come when our knowledge shall be completed: Mean while let every one imply his Talent, and do his best endeavour to gain others unto Christ, not onely by good instructions, but the example of an holy life, that all men may see the goodnesse of our Lord, in the good behaviour of his servants, and behold the purity of his Law in our sincere obedience.

FINIS

Appendix.

HUGO GROTIUS

HIS
JUDGEMENT

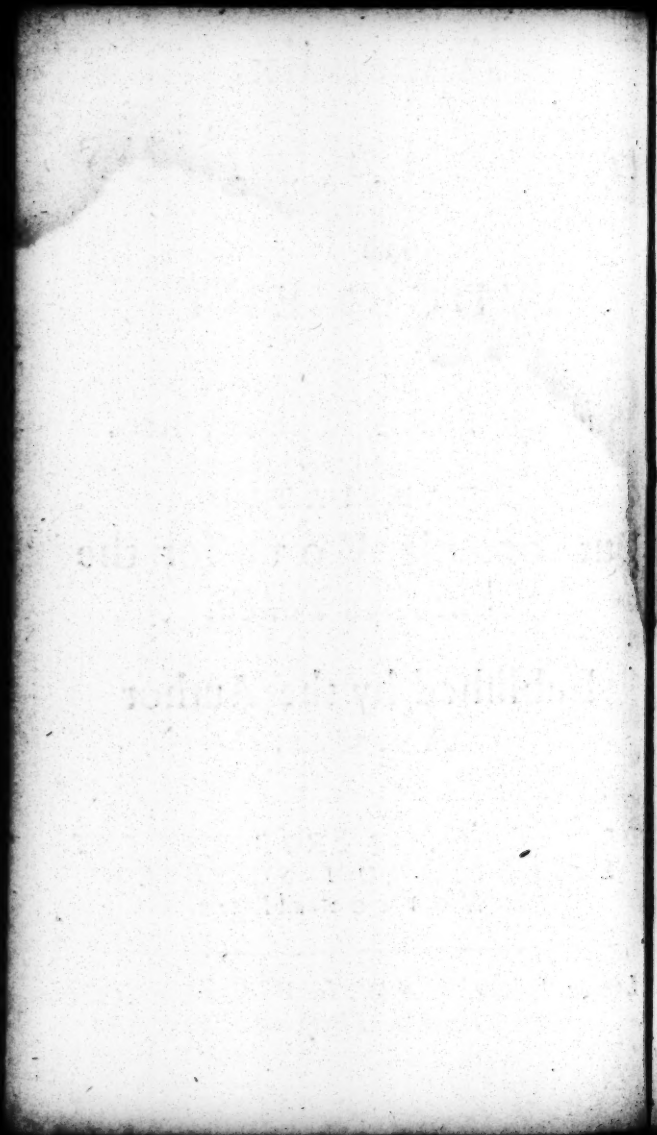
IN
Sundry Points Controverted.

TRANSLATED
Out of his VOTE for the
Churches Peace.

Published by the Author
A N. 1642.

DISPUTANDI PRURITUS EST
ECCLESIARUM SCABIES.
H. WOTTON. ad Regem.

London, Printed by A.M. for William Lee, at the
Turks Head in Fleetstreet. 1653.





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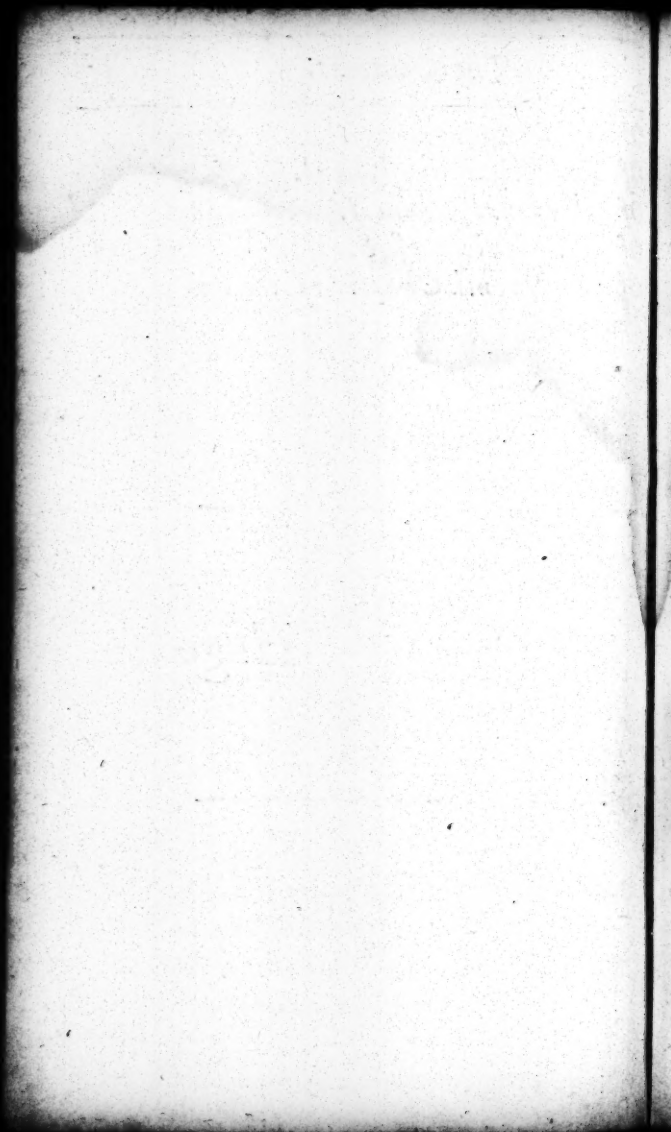
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Hugo





HUGO GROTIUS

HIS

Judgement in sundry
points controverted.

*Of the Authors Moderation and
study of peace.*

Being from my tender
years bred up in the sa-
cred Scripture, but un-
der Teachers of several
opinions in Religion, I
easily perceived it to be
the will of Christ, that all they who
have their name from him, and by him
desire to partake of happinesse, should
be one among themselves, as He and
the Father are ^{a 74. 17. 24.} one. Nor only one in ^{21, 22, 25.}
minde,

made, but also by that Communion which is visible, and is seen especially in the unity of Government, and the participation of Sacraments: For, the Church is, or ought to be, a certain ^b Body; which Body Christ, whom God hath made Head thereof, would have to be compacted and fitly ^c joyned together, and every one to be baptized into the ^d same name, and to eat of one consecrated bread, that so they might more & more grow together, & shew themselves to be one Body ^e. I was extremely pleased with that beauty of the ancient Church, without controversie Catholick, when all Christians (except some little parts separated, and thereby easie to be known) were bound together by the commerce of their *formatæ*, from the *Rhene* to *Africk* and *Egypt*, from the *Britishh* ocean even to beyond *Euphrates*. For this end I saw that schisms and divisions of that conspicuous Body were severely interdicted ^f; and to this purpose principally were the *Epistles* of *Paul*, and of *Clement* to the *Corinthians*; together with many Writings of *Optatus* and *Austin* against the *Donatists*. Moreover, I began to consider, that both my own and many other mens Forefathers

^b Rom. 12. 5.

^c 1 Cor. 12. 12.

^d Eph. 1. 23.

^e Colos. 1. 18.

^f Eph. 4. 16.

^d 1 Cor. 12. 13.

^e 1 Cor. 10. 17.

^f Rom. 17. 7.

^f 1 Cor. 1. 10.

^f Gal. 5. 30.

were

were men of piety, enemies to vice and superstition, and such as well instructed their families to the worship of God and love of their neighbor ; whose departure out of this life I always thought to have been blessed : Nor was I ever moved to alter this good opinion of them by *Franciscus Junius*, a man of such equity and moderation, that for it some other Protestants more hot-liv'd, did both think ill, and speak ill of him. Further, I did understand by the relation of my Elders, and by written Histories, that there arose men afterward, who said, that Church wherein our Ancestors lived, was by all means to be deserted : Nor did they onely desert it themselves (some even before they were excommunicate) but also gathered new Assemblies, which they also called Churches : There they erected new Presbyteries, they preach'd, they administred the Sacraments ; and that in many places against the Edicts both of Kings and Bishops : And they said in defence of their doings, even as if they had commission from heaven, such as the Apostles had, *That we must obey God rather then men.* Nor staid they here, but having traduced Kings as Idolaters and Servants to the Pope, they stirred
up

up the common people to armed meetings, to seditions against the Magistrates, to break down Images of the Saints, and deface Churches. Lastly, to civil Wars, and open Arms against Kings. I saw, by this means, was wasted every where much Christian blood: but manners, for the most part, especially in time of prosperity, nothing amended; nay, by long War grown more wilde, and infected with the contagion of forraign vices. As I grew in years, I grew more sensible of these things, and more compassionate, & I began both to consider with my self, and to confer with others, about the causes of so great mischief. They that had departed, defended what they had done, strongly affirmed the doctrine of that Church which adhered to the principal sea, was corrupt with many heresies & idolatry which made me enquire into the Doctrines of that Church, and read books written on both sides, and the writings too of the present state and doctrine of that Church that is in Greece, and of them that cohere unto it through *Asia* & *Egypt*. I found the same doctrines in the east, which were in the west, defined by general Councils: agreement about the Govern

government of the Church (except the controversies with the Pope) and about the perpetual rites of the Sacraments. I proceeded farther, to read the chief Writers of old time, among which are the *African* and *Gallick*: the Writers of the three best ages I read all, and often; the more, as much as my business and time would permit; especially *Chrysostom* and *Augustine*, because I saw these were esteemed more happy in expounding the Text of Sacred Scripture, To these writings approving the Rule of *Vincentius Lirinensis*, approved by the most learned men; I collected, what by the testimony of the Ancients, and impressions remaining to this day, was delivered *always, and every where, and constantly*. I saw the same remaining in that Church, which is joyned with the *Roman*. But wisthal I observed, that by the Schoolmen (more skilful in *Aristotle's* Philosophy, then in the holy Scripture, & those Ancient writers, that illustrated Christian Religion, both in *Greek* and *Latin*) many Doctrines were introduced by a certain liberty of argumentation, not by authority of universal Councils: & that the doctrines established in the Councils, were not by the Schoolmen commodiously explained:
And

And further, that amongst the Prelates of the Church such pride, & avarice, and ill maners had prevailed, that they were not solicitous, neither to inculcate those good doctrines to the people as was fit, nor to correct the vices of the people, but took advantage, and made a gain of the peoples ignorance, and of their superstition, the daughter of ignorance, & nurse of vices. That ancient Doctrine being thus overclouded, partly appeared not, partly being discoloured seem'd other then it was. Then judged I that this was the cause why there was, many ages since, desired a Reformation, *i.e.* a repurgation of doctrine, both from the Scholastic trifles and disputes, and from those mist which overshadowed it: and, why at last (the complaints of kings & learned men having long been in vain) some kings ill used by some of the Popes, and elsewhere private persons, set themselves about such a Reformation as they could devise. But yet this had not the desired success, for in several places were framed several confessions, and contradictory: And, not onely the parties that were made could never close, but also new little parties sprung up every day; so many, that none can number them. Yea, credible it is, that

new will arise perpetually, so fruitful is the matter and occasion of them. When this also very much displeased me, and I moved the Heads of each party to carry on the business, rather with lowdness of voice, then strength of arguments, I turned my self to read those Writers, that although they were in a divers communion, yet applied their minde rather to heal, then to enlarge the difference. I no sooner gave my self to that study, but I saw they al made it their business to establish the old un-interrupted doctrine, and to remove the forenamed impediments, both of uselesse subtilties, and faulty practices, which either obscure & hide, or discolour & blemish the ancient doctrine. To effect this design with most advantage unto concord, their judgement was, that every party ought not to take severall ways, but al follow the same. Three ways there are, *said they*, either the authority of an exceeding good Pope: or an universal Councel lawfully assembled in the interpapacy; or the Conferences of Kings, guided by the Bishops, with purpose after to refer the proposals and conclusions there to the sea of Rome, as the means of Concord. Now, after that I had also discoursed with excellent men,

men, Divines & Politicians, both of the Roman, and of the Reformed part, I saw their counsels bending to the same point with the Books of those I mentioned before. And seeing this business, not less difficult then commendable, requiring many helping hands, not of the first rank only, but of the second and third rank; that reasons may be seconded by reasons, and the consent of many may overcome the contumacy of some, and quicken the slownesse of others; I so thought it became me (after many years of my life spent in reading those writers, that love Peace more then Division) to gather together what I had learned, for the use of posterity.

Of his Annotations on Cassander.

Knowing that *Cassaubon* and other great men much commended the book written by *Georgius Cassander*, a man of a most gentle spirit, at the request of the most religious Emperors, *Ferdinand* and *Maximilian*; I conceived it my best way not to attempt a new work, but to contribute some additional aid to his work. That work of mine was

displeasing in *France*, neither to
men that would be called *Catholicks*,
nor to the other that desire the title of
reformed. I received also favourable
judgements from other places. But
from those Preachers, that bear the
name in *Holland*, I confesse I expected
no favor: nor was I deceived in my
conjecture, for very many presently rose
against me with great clamor, as
the custom is, as if *Hannibal* were
at the gates.

Of his Letters to Socinians.

I have been accused to forreign Em-
bassadors of grievous heresies, upon no
other ground, but because I had returned
answer to the Letters of certain *Socini-
ans*. And verily, I am not so stout, as to
deny even to a *Pagan*, if he write unto
me, that common office of humani-
ty, which *S^t Basil* himself vouchsafed
to render to *Libanius*.

Of the Synod of Dort.

The pious and learned men, condemn-
ed in the *Dort* Synod, and then expel-
led the land, had delivered to the Rulers
of

of their Countrey their opinion, which is the same with *Melanctons*, and hath been always defended by many in those places: but their Adversaries, not they, were the first men that made the separation.

As to those Acts of *Dort*, the *Argentoratenses* and *Suedi* returned this as principal part of their answer to *Joannem Duraus*, one who with a good mind endeavored the reconciliation of Protestants: That themselves were not condemned there, then they that had the same opinions with *Arminius*. This whereas heretofore they that thought themselves more purely reformed than the rest, were wont to give this answer to the objections out of *Calvin*, *Beza*, and others, That they were the private sentences of those Masters: now all of that part are bound up by the public voyce of their Synod, there is no escape, there is none but he is obliged to maintain those horrible decrees, as *Calvin* himself speaks. Nor do they believe brotherly words to be sent them from the Disciples of *Calvin*, with any other minde then that they may insinuate themselves, and creep into power, and when they have prevailed, call

out their brethren, as they did those out of *Holland*, and as *Luthers* Disciples were twice expelled out of the *Palatinate*.

Of the Bishop of Rome.

The Authority of the *Roman* Bishop would not have seemed so formidable to *B. Hall*, that he should therefore cast off all hope of reconciliation, had he known how ready the remedies are in *France* and *Spain*, to restrain the Pope from invading the rights either of the Kings or Bishops: had he considered moreover, that the King of great *Brittain* enjoys no power concerning things and persons Ecclesiastical, which the King of *Sicily* hath not also.

Of the punishment of Hereticks.

God forbid I should assent to *Calvin* and *Beza*, that such as erre about the Trinity should be burnt or put to death. For in that most difficult point, it is an easie thing to erre: and the punishment of him that erres, is so to be taught, that he may confesse his error. For, if Magistrates by the Law of *Moses* alledged by

F

Calvin

Calvin and *Beza*, ought to slay them that do not well distinguish the divine persons (which is the only thing *Melancthon* objecteth to *Servetus* :) why not them that do confound the natures of Christ, which *Calvin's* disciples object to *Luthers* ? Again, if that Law set against Idolaters, must by way of similitude be extended unto Hereticks, certainly it may much rather be executed against Idolaters. But now, they that number among Idolaters, all them that adhere to the Sea of *Rome*, do they not shew, that they abstain from putting them to death, not out of any commiseration, but fear of talion, and of being served by themselves ? Which bridle of fear being once taken off, their nature would carry them into extremity.

Of the Augustan Confession.

The Anathemas of the *Trent* Synod are not against the *Augustan* Confession, but against the sentences of private men : who had too bitterly traduced the doctrine of the Catholicks, that they had not sufficiently understood. Yea, the Emperour *Charles* made intercession at *Rome*, that this Confession might not be put among Books interdicted.

Of the Schoolmen.

The Opinions of the Schoolmen are not to be insisted on; because neither are the Catholicks bound to defend them, neither is their authority so great, that it may obstruct the way of that peace which we so heartily desire.

Of the Spirit claimed.

Some Protestants say, they are led by publick authority of the Spirit in his word common to all Christians. As much was said by *Socinus*, *Brown*, and so many others. See into what perplexities the hearers mindes are on every side involved: Here (saith every sect) is the word of God pure and sincere, according to the sense of the holy Spirit. They know not whither to turn themselves, but must abide there where their birth or education, or hope of profit and preferment hath placed them, and applaud their own speaking loud and confident. Could any one free men out of this Labyrinth, were it not a happy work and worthy of acceptance?

Of the Holy Trinity.

In the words of the Patriarch *Germanus*, and of the *Greek Church* with him concerning the Trinity, the learned *Germans*, who set them out, found nothing different from the *Nicene Faith*. I know not whether in this matter your *French wits*, as more subtle, see more than other: but let them take heed, lest that befall them, which happened to *Calvin*; who by his subtleties drew upon himself most grievous criminations. Men cannot clearly expresse what things differ really, what by reason, and what modally: whether the Father be more rightly said to have begotten, or always to beget: whether *Keckerman* rightly called the persons *non entia*: whether *Calvin* rightly called the persons *personae*: why the same *Calvin* is not persuaded that the Son should be said *God*. These and such like, while I read and recogitate, I praise the saying of *Irenaeus*: If any one shall tell us how the Son was produced of the Father, we tell him his generation is ineffable, and no man can say it. And that of *Ruffinus* or some other on the Creed; How the Father began

son, I would not have thee examine, nor over-curiously thrust thy self forward into this mystery, lest perhaps by approaching too near unto that light which is inaccessible, thou lose thy eyes. Basil and Nazianzen speak in the like manner. I praise also Martin the Emperour, who prohibited all disputes about those points that were once determined by Synod.

Of Servetus.

Servetus his Books, by the diligence of Calvin, were burnt, not at Geneva only, but in other places. Yet I confesse, in my life time I have seen one copy of Servetus his book in Latine: wherein only I found not those things, which Calvin objects against him, Michael Servetus, by the procurement of Calvin, was burnt alive at Geneva in the year 1553. What Melancthon wrote of Servetus after that time, he had from Calvin. Oecolampadius seems to have known him in Helvetia before that; but he thought him fit to be exploded, not killed: But Calvin speaketh of himself: I willingly acknowledge and own it, that the accuser came forth from me. He addes, It is not only free for the Magistrates to punish the

corrupters of heavenly doctrine, but that which unskilfull men will not allow to be lawfull for them, is commanded them by God. And in an Epistle to Farellus, touching the same Servetus: I hope at least he will be sentenced to death.

Of Calvins impatience.

With what humanity Calvin was wont to entertain such as differed from him in opinion, is apparent in his writings. Castellio, because he oppugned that Predestination which Calvin taught, he calls *nebulonem & Satanam*: Cornher-tius, & *nebulonem & canem*: The writer of the office of a pious man in this difference of Religion (which was Cassander, but was thought by him to be Balduinus) he stileth *frontis ferrea hominem, pietatis expertem, profanum, impudentem, impostorem, &c.* When Balduin had opposed himself against that writing, he calls him *hominem nihili, obscenum canem, improbum falsarium, &c.* He calls Cassander *auidius, murosus, lamiam, larvatum, serpentem, pestem, carnificem*. Besides, Ducer (I will speak what is true, though some would not have it spoken) he did so vex, that he forced the meek man to write

write these most true words : *Judicas* .
prout amas vel odisti : amas autem vel odi-
sti, prout libet. Thou judgest according
to thy love or hatred ; Thou lovest and
hatest as thy list is. Yea, and for his
bloudy sayings *Bucer* gave him the name
of *Fratricida*. This liberty of ill-speak-
ing, *Calvin* in an Epistle to *Bucer* gently
calls *impatience* : and saith, he did much
struggle with it, and did gain somewhat,
but had not yet gotten the victory over
this beast. Reade his after-writings, and
you will say indeed he profited, but from
bad to worse. So well did he like, *Quod*
non volo, facio : What I would not, I do.
And so *Bera* confesseth, in fifteen years
space, wherein he taught others the way
of righteousness, himself could not learn
sobriety, nor liberality, nor veracity, but
still did stick in the mire. I do not re-
vive these things, as if I had any minde
to fight with dead men, but because I
observe, it usually so comes to passe, that
every one imitates the manners of Him
whom he hath chosen for his Master.
Melancthon's Scholars and *John Arnd's*,
almost all, you shall finde of a sweet and
milde disposition ; *Calvin's* on the con-
trary, sharp, and such as they imagine
God to be toward the greatest part of

mankinde. So great a matter it is, what Doctor you use. They that have the leasure may do well to reade both *Cassander's* and *Balduin's* Answers to *Calvin*, for their better knowledge of the mans disposition.

Of Adam and his Innocency.

The Apostle *Paul* opposing the earthly *Adam* to the spirituall, considers *Adam* as he was first created, not as fallen. Whence it follows, that we have another nature from *Christ*, then we should have had, if *Adam* had persisted in his primitive condition, and begotten his like. Yet, that a certain Innocency was in *Adam* before he sinned, no understanding man can deny. Nor do I dispute what God would have done with him, had he persisted in obedience. I freely leave every man to the liberty of his own judgement in this point. But, (this secret counsell of God being laid aside) that a celestially life was not promised him, but a terrestrially only, the Scripture plainly speaks. Nor could he certainly promise to himself that which God had not promised him. And the Law of *Moses* it self, given so long after, hath no

no promises but terrestriall, as appears to every reader, and all the Ancients well perceived. *Cameron* taught thus in *France*. And I do not herein digresse from the received sentence of the Church; I do also willingly submit my self in this point, to the judgement of the University of *Paris*.

Of Grace and Free-will.

Pelagius thought the externall predication of the word sufficient to beget righteousness; the interior he thought to happen to some, but not to be necessary. But, that the Free-will of man is subjoynd and conjoynd to that grace working inwardly, this is not an error of *Pelagius*, but Catholick sense, which is acknowledged by all the writers of the three best Ages, and by the Bishops of *Rome*, who answered the *Africk* and *Gallick* upon this question. Yet doth not Grace depend upon Free-will, because Grace worketh how far and how much it pleaseth; nor leaveth working, but because it will, for just causes.

Of the Body of Christ in the Sacrament.

That the Body of Christ is in the Eucharist after a singular manner, *D. Rivet* acknowledgeth; he denies the manner to be substantiall. But that which the signs testifie is really and truly received, *D. Rivet's Gallick-Confession* saith. *Calvin, Bexa, and Sadeel* say, that the Body and Bloud is received substantially, The difficulty ariseth from the words diversly understood. For *D. Rivet* by the substantial manner, understands the quantitative, which no Catholick would acknowledge. But, that this manner is so substantiall, that it is spirituall, the Catholicks confesse. The substance of every thing is that which is chief, which is active; for which the rest are. In this Sacrament, which consists of invisible things and visible, the chief is the body and bloud of our Lord: the rest are accounted as accidents.

Of Justification.

In this controversie of Justification many triumph, as if they had brought us light from heaven, that was unknown very many Ages. But I will sincerely speak, what I have learned out of much reading of the Greeks and Latins, who have

have written upon *Paul's* Epistle to the *Romans*. Christ is our Righteousnesse so as he is our sanctification: *i. e.* the cause both of our Righteousnesse and Sanctification. For by faith in Christ we are justified, that is, purified and freed from vices. Being thus freed, God useth us, loves and honours us as just and righteous: and in token of highest friendship gives us his holy Spirit, by whom we produce, or ought to produce, works truly heroicall, that is, heavenly. So they that were righteous *Tsadikim* are made also good men *Chasidim* in the highest degree. Now, faith is said to be imputed for righteousness, or (which is the same) righteousness by faith, because God accounts it for an act very excellent, as of old the zeal of *Phinehas*. Of the righteousness of Christ imputed to us, as if we had performed it all; and of faith whose office it is to embrace that righteousness so imputed, ere is not one word in the sacred letters. That faith which is so much commended is this, whereby we beleeve Christ to have suffered, died, and risen again from the dead; and therefore, those things to be true which he brought us in Gods Name, either by way of precept or of promise.

promise. Mean while, 'tis true, that God forgives them, who are purged from vices, their former crimes; and that he doth for Christ his sake, who hath obtained it for us: for God was not bound to forgive them. But unlesse God had forgiven us our sins, he would not give us that greatest gift, which in this life can be conferred on men, his holy Spirit. For that is a sure Testimony of his paternall love, and of this in the highest degree. That the sayings of *Paul* tend hither, and that this is his sense, both by the force of his words and the *series* of his discourse, we trust we shall make manifest in our Annotations. In the mean time I entreat those that doubt to reade the *Greeks*, *Chrysostom*, *Oecumenius*, *Theophylact*, or the *Latines* also, *Ambrose* and *Hierom*; they will finde them to have thought the same that I say. And what marvell is it, if God for his righteousness approve of that righteousness which himself hath made in us, and which is therefore called *the righteousness of God*, and which doth many waies excel the legall righteousness, and all that proceeds from human strength? For God cannot chuse but love what is his

his own. Nor doth God, when he looks upon men converted by himself, and unto himself, look upon them as sinners (as the word is taken in Scripture) but as purged and freed from sin. And thence ariseth that joyfull peace of conscience, because unto such, God (as we have now said) for Christ's sake hath promised indulgence of their former crimes.

Now the honour and glory of all righteousness which is found in Christians returns unto God and Christ. For faith is the gift of God, and by Christ, not by works, but by him that calleth. And this is the seed of righteousness: and all the fruit is esteemed to be in the seed. How easie a way here is to a reconciliation, were it not for Scholastick subtleties and an unpeaceable minde, *Bucer* shews upon the second Psalm, not of *Steven's* Edition, which is plainly corrupt and depraved, as for the most part the *Genevian* Editions, but of the *Argentorate*: *Non possum non sanius iudicium optare quibusdam. &c.* I cannot but wish a sounder judgement to some, who in these our times have troubled many with this paradox; That we are saved by faith alone. When

When yet they saw this was so interpreted as if they did define righteousness by the sole opinion or persuasion of the minde, and did seclude good works. What charity now is that, which doth not vouchsafe one word to cure this malady, by saying, we are justified by faith formed or consummate; or by faith we attain a willingness to do good works, and so attain to righteousness; or, faith is the foundation and root of a good life, as Austin said. Nor is any man verily to be offended with the truth. See the same Bucer's preface to his Commentaries upon the four Evangelists, which also is purposely omitted in Steven's edition. Melancthon too, in his letters to Joachimus Camerarius, oft complains, the only objection against him was, that he praiseth good works a little too much. But, saith he, I say, not such horrid things as others, and those things that are both true and profitable.

Touching Forgiveness of sin.

Luke 23. 34.

What Esaias foretold, that Christ should pray for the transgressours, the same Luke declares he did in these words: Father, forgive them, for they know not what

what they do. Here is not meant full and perfect remission, which follows repentance, but remission with a certain respect, or absolution of a certain punishment which might then have been inflicted on them. Those words require this sense: *for they know not what they do.* For it follows not thence, that they ought to obtain a plenary pardon, which is not given but to the penitent, such as they were not at that time; but that they might not be dealt with rigorously, to wit, by shutting up against them the waies of repentance.

Of Predestination.

The place *Rom. 8. 30*, is carried violently by *D. Rivet* to his Predestination, whereas in all that Chapter the discourse is of destination to the Croſſe: which destination they, when they are able, by opposite force avoid, or even prevent. If any man doubt of it, let him reede the History of *Geneva* restored.

The distinction of Gods antecedent will, and consequent, we have in *Damascent de orthodoxa fide*, 11. 79. and more at large in *dialogo cum Manichæo* not far from the end. As for Predestination, it doth

doth not signifie in the Scriptures that which many conceive, but an Ordination of those benefits whereby we are conducted to salvation, and is alwaies taken in the better sense.

Touching certainty of salvation.

Austin and other Fathers teach, that we are indeed certain of the reward, if we persevere: and this is the faith which cannot be deceived: but of perseverance it self we are uncertain: yet so, that the more every one proceedeth in piety, the more hope he hath, fear being not altogether excluded. *Austin* also saith, no man is certain of his Predestination, without divine revelation: And, faith joyned with charity, and regeneration are not certain tokens of Predestination, because many that had that faith and were regenerated, not only fail but eternally perish. *The regenerate, some persevering to the end go hence, others are here detained until they fall away: De bono persever. To some, whom he hath regenerated in Christ, to whom he hath given faith, hope, and charity, God giveth not perseverance, eod.lib. Some regenerate and justified person relaps-*
eth

eth into an evill life by his own will: De correp. & Grat. Therefore no man can be secure, until this life, which is a temptation upon earth, be consummate. De bono persever. But indeed, as *Melancthon* writes to *Joachim Camerarius*, there are some paradoxes born in *Zeno's School*, which are not rightly father'd upon *Austin*.

Of the Angel in the Revelation, c. i. i. i.

The Angel is but one in every Church (where yet long before were many Presbyters) so called because the *Hebrews* (whose example the *Egyptians* also followed, as we learn by a place of *Diodorus Siculus* in *Photius*) stiled their chief Priests, to whom the Bishops in the Church are correspondent, by the name of Angels, Christ himself distinguishes the Church and the Angels: the candlesticks are the Churches, and the Stars are the Angels of the Church. *Jerom* called the Angels Presidents of the Church. *Austin*: *Sub Angelis nomine laudatur prepositus Ecclesia*. And the same is the explication of *Bullinger*, *Beza*, *Reinolds*. One of these Angels was *Polycarpus*, the President of the Presbytery at *smyrna*, constituted there by

by John the Apostle. *Irenæus* 3. 3. *Polycarpus* was not only instructed by the Apostles, and a companion of many of them that had seen our Lord; but also constituted Bishop by the Apostles in Asia in the Church of Smyrna: whom also we saw in our first age. For he continued long, and being very old, by a most glorious and most noble Martyrdom departed out of this life. Tert. de præscript. hæc. After this manner the Apostolicall Churches bring down their account: as the Church of Smyrna relates Polycarpus placed there by John. Advers. Marcion. 4. The order of Bishops followed up to its originall, will stand upon John the Authour. The Synod of Chalcedon, A&C. 11. From S. Timothy untill now, 27. Bishops were all made and ordained at Ephesus. I much esteeme the incomparable diligence of *Blondellus*, and I advise all to reade his Books: yet with judgement. For it is no wonder, it that learned man be sometimes carried aside by his affection to his own party, and finde evasions, as when in *Irenæus* 3. 3. he interprets the more potent principality to be meant of the Empire, when the Church is to be understood, as appears by the reason added, because there hath been alwaies conserved the Apostolicall Tradition.

Of

Of Infant-baptism.

To the places of Scripture, which are brought to prove the necessity of baptizing Infants, what may be answered, He that will may learn out of Cardinal Perron's Answer to Casaubon's Epistle, cap. 8. For my pars, I acquiesce in the authority of the Church, to whom God hath given the Sacraments and some right over them. There was a time when the Eucharist was given to Infants. This custome is vanisht, yet not as absurd, but unnecessary. To defer Baptism till ripe years was in old time left at liberty. Now the observation is otherwise, and yet even now there is no certain time of receiving Baptism defined by the Church. Here is nothing against the Scripture. Great hath alwaies been the liberty of the Church, in the time, place, and manner of such things. There are some lately born that beleeve otherwise: yet themselves neither baptize the persons naked, nor dip them under water, which is signified by the word *Banñizew*. Austin said well against Cresconius: *Quamvis de Scriptura Canonica non proferatur exemplum, &c.* Though example be not brought out of Canonickall Scripture, yet we hold the verity of those Scriptures

ptures when we practise this that hath pleased the Universall Church, commended to us by the Authority of the same Scriptures.

Of Transubstantiation.

In the Sacrament of the Eucharist, *Medrevius* saith, there is not to be understood any Physical Transubstantiation, but Metaphysical, or rather Theological: and we may adde Theurgical. As the word *substance* is not taken by all in the same manner: for the *Aristotelean* Philosophers take it one way, the *Hermetick* another, and the *Platonick* another: So also the word *Transubstantiation*; or, if you had rather follow the *Greek*, * *Transfementation*. I beleieve many Protestants are not offended with the word (which may receive as commodious an interpretation, as the word *διδόσκος*) but with some explications of the Schoolmen: which they may if they please, lay by, and keep to that which all the Catholicks acknowledge, *This* * *mutation is made spiritually, profits spiritually*. The *Formula. Popsiaca* proposed by way of concord, is extant, approved and signed, on the part of the Catholicks by the Bishop of *Valence* and *Espencaus*, by *Beza* and *Galassius* on the
Pro-

* μετα-
στροφῆς
σις.

* μεταβο-
λῇ, μετα-
ποίησις,
μεταρρύ-
θμισις.

Protestants part. The Fathers and very many Protestants do affirm it for certain, that together with the signs the thing it self is exhibited, but in a manner that is not perceptible by the external senses. So *Bucer* and others. To speak my heart, I think that many disputers do understand well enough the sense of the ancient Church, and of the present Greek and Latin: but they dissemble it, that they may have matter to declame upon, among those, that make more use of their outward senses, then their inward.

Of Adoration at the Sacrament.

When the Catholicks say and profess, they exhibit signs of honour to Christ, whom very many Protestants do acknowledge present in the Sacrament, they are not * *worshippers of the bread*, * ἀρτολά-
no more then the Jews were * *worshippers* τραι.
of the Ark, when they exhibited honour * χιθωνο-
to God before the Ark. Christ may be λατραι.
invoked every where, and where more justly, then where in so singular a manner he exhibits his presence? I will say more; the various flexures of the body, anciently used for the signification of honour, have not any certain and determinate

minate signification by the divine law; but are at free use, unlesse where the manners of people appropriate them to this or that signification. Therefore, if the Apostles bowed the head, others the knees, upon the matter there is no difference. But these words *latria*, *adoration* and the like, because they are ambiguous, doe notably serve them that seek contention.

Of Christian Sacrifices.

The word *Sacrifice* is not to be restrained more narrowly then either the original of the word or the use of it will bear. The legal oblation of fine flour is called a sacrifice. And in *Gen. 4. 3.* according to the Greek: *Cain brought of the fruits of the earth Ducau a sacrifice to the Lord.* Therefore also of the fruits of the earth, the offering that is made is rightly called *Ducau* a sacrifice. Therefore the faithfull sacrifice, when they offer the fruits of the corn, and the fruit of the vine, to be consecrated to the most holy use. Moreover, the Church commemorating the Sacrifice of Christ with the usual rite and words, in this also sacrificeth and offers that which is her own, given unto her by Christ, that
 she

setreth before the eyes of God, by that
 she beseecheth God, and it is the same
 sacrifice that Christ offered; the same
 one true and singular sacrifice to *Augu-*
stin, a sacrifice of * memo y, to *Eusebi-* * *μνήμης*
us, a * spiritual sacrifice to others. Af- *θυσία.*
 ter that, the faithfull offer themselves, * *νοεῶν*
 according to the example of Christ, *θυσία.*
 their goods, their labours, their life al-
 so, if not in effect, in affection, as *A-*
braham sacrificing offered his Son. In
 all this, what is there new, what defor-
 med, what hurtful? But mindes once
 distracted, do distract all things into a
 depraved meaning, and then are glad to
 finde a hint for it in any of the Schools.

Of Satisfaction.

To *satisfie* is not a word of Scripture
 but of the civil Law, and the Lawyers
 say, we satisfie him whose desire we ful-
 fill. Now, God desires not repentance
 only, but the testimonies of repentance,
 especially such as doe inure upon the
 minde the memory, and eschewing of
 the offence. Neither is more injury
 done to Christ in this word, then when
 the Apostles are said to *convert* and to
 save men: which words doe agree to
 Christ

Christ in an excellent and principall way ; to the Apostles in their measure. Nor would Christ so satisfie for us, as to leave us nothing to do our selves. In this point, no lesse then in righteousness which they call *imputative*, the meer devises of men are thrust upon us, in stead of divine dictates. And it is no marvel, many are pleased therewith. The Cause is evident.

Of Obedience to Governours.

Surely 'tis an excellent Rule that is prescribed for a King in *Deut.* and there have been few Kings in the people of God, after that Rule, if any one at all. So true is that saying, All good Princes may have their names easily inscribed within the compasse of one ring. The Kings of *Juda* the best had no small faults : those of *Israel* were all naught. Haply, that exact Rule was answered by the Great *Theodosius*, Saint *Lewis* and some few more. The fewer they have been, the greater is the praise. To which praise I shut up the entrance to none of the Kings. In the mean time, I inculcate into subjects obedience toward them all, according to the precept of Christ

Christ and his Apostles. Let them desire the best, give God thanks for the middle sort, bear with the worst, for the doctrine and example of Christ. Let them suffer even crafty Foxes, such as *Herod*: even cruell Lions, such as *Nero*. And when I speak of subjects, under that name I comprehend also inferiour Magistrates, who in respect of the Highest Power are but subjects, sent by the King, as *Peter* saith. I preach not *Evangelium armatum*, an armed Gospel, as *Ronsard* said of *Beza* truly. Not obedience only, but honour also and reverence is due unto them, even to the toward. *What else?* saith *Sophocles*, They are Princes. But *Paul* with Apostolicall gravity: They are Gods Ministers. And if the doubtfull actions even of private men are, according to the rule of charity, to be interpreted on the better part, how much more of Kings; who are not bound to render an account of their actions to any, nor can they sometimes do it without perill of the commonwealth.

Of Religion turned into
Rebellion.

/ If we enquire into the causes of those
 wars which have so long wasted Europe,
 we shall finde the flame to have been
 kindled principally by them that should
 have been the Preachers of peace. Thus
 the Civill Wars of France most of them
 were raised by them that stile them-
 selves Ministers of the Gospel, needs no
 stronger witnesses, then the fresh me-
 mory of the Kings, Peers, and people,
 together with very many letters both of
 the Duke of *Bulion*, and *du Plessis* com-
 plaining thereof; and also these very
 Commentaries which the Duke of *Rohan*
han hath written of the last Warre.
 Yet I except *Camero*, who was ever of
 another minde, and fared much the
 worse for it. If there were any man
 like unto him, I would not deprive
 them of their due praise. Some keep
 themselves quiet, because they were
 not in fit place to make any commo-
 tion; The faults of the other side ex-
 cuse them not. Even *Bouchers* book
 is all patched up with the sayings of
Junius Brutus, *Buchanan*, *Hottoman*.

W
hav

we have seen a prodigious thing, Troups
and Companies mustered, Arms and
ammunition gathered under the name
of the Reformed Churches. Whence
this power, from heaven, or from
earth? For my own part, being one
who do not only dissuade subjects from
bearing Arms, but entreat Kings also
to make a sparing use of their preroga-
tive; who think them to be lesse mi-
serable that are condemned to the Gal-
leys, then such as are devoted to an e-
verlasting Warre; I rejoyce in the
peace made between the most valou-
r of Nations, the Swede and the Po-
lish: nor can I give them both any
better counsell, then to perpetuate the
Peace. I wish the like to other people,
but I dare scarce speak out, it is so dan-
gerous. In other things also, I trust
Gods direction I shall satisfie the
King and Governour of Swede, which
I look upon as my own Coun-

*Of some dangerous
Opinions.*

Some Opinions there be, that will not permit any state longer to be safe, then force is wanting. Many think that there is every where a certain contract or covenant between God, the King and the people, upon such terms that if the King depart from God, the people also may desert the King. Now from God, as they imagine, depart those first, who acknowledge the Popes primacy in the Church: for in all reason they must lose that power which they have delivered up unto the beast. Those next, who attempt any reconciliation with that Church that adheres to the Roman Church, that is with the Synagogue of Satan, as they please to speak: those lastly, who retain any of the rites and ceremonies such as are retained not in England only but in the Northern Kingdoms they are all Papisticall, and therefore idolatrous. Another of their phantasies is, that where it is written in the Apocalypse, *Render double unto Babylon* there is meant by Babylon, the Church

conjoynd within the Sea of Rome. And there the faithfull have every one a divine mandare, to destroy Altars and the Images of Saints, to take away all that worship, together with the worshippers: for otherwise Babylon cannot fall, nor a double reward be given to her. And cursed are they that do this word of the Lord negligently. A third conceit is, that they read in *Daniel*, how all Kings and Princes must submit their Crowns to the holy people of the most High, i. e. to the people Reformed. Which is so evidently written, that every one is blinde who sees it not. Some go further, and say, that all things by right pertain to the elect: Other men are no better then robbers. Themselves without all question, are these Elect: because for them particularly Christ dyed, and that they are certain of, because they do believe it, or apprehend that benefit by faith. These in truth are things somewhat ridiculous, but of a very sad consequence.

*Of the interpretation of
an Oath.*

Concerning the force and obligation of an Oath, whereby Subjects are obliged to the Magistrates, I conceive the Interpretation belong, to Statesmen, and Lawyers, not to the Divines.

Of Augustine's Opinion.

I see learned men in great Volumes have disputed, whether *Augustine* liked of that predestination which is vended under his name by many, who for this especially call themselves reformed. Certainly, if that were his opinion he did not approve it to the African his Collegues, nor to the Roman Bishops as appears by the Epistles of those, and by the acts of these, wherein is no mention made at all of that predestination: *Celestine B.* of Rome having said *Augustine* was esteemed among the best Doctors, after he had spoken some profitable things concerning grace, added the profounder and more difficult part of the intercurrent questions, he neither durst contemn, nor held it necessary

lary to affirm. And *Prosper* writing to the same *Celestin* in his own name, and of his Collegues in *Gallia*, that upon review of former opinions, almost all are found to concur in the same sentence, holding the predestination of God to be according to his prescience; whereby informs us, either that *Austin's* Opinion was not that which some pretend, or that his opinion was new. In this and other points I am contented with the faith of the three first ages, whose doctrine what it was in this matter, I have well assured my self by diligent reading. If I had not, I might stand to *Calvin* and *Beza* for my witnesses.

Of liberty to sinne.

Seeing God hath in his Law appointed heavy punishments for homicides and adulteries, and in the world to come will exact greater, according to the greatnesse of the crimes: hence I infer, those crimes do not necessarily follow from original sinne. For if they were necessary consequences of that sin, they would not then deserve any new punishment; but original sinne were

only to be punished. For if one through his own fault become mad, and if through the violence of the same madness he hurt another, he hath not therein committed any crime, nor deserves he to be punished, I speak it to this purpose, that we may not as many do, cast all our faults upon *Adam* alone; but acknowledge many sins to be committed freely.

Of the use of naturalls.

No man hath deserved to be called by the Gospel, nor were they better that lived in the time of Christ and his Apostles, then those of former times: but some, such as sacrificers of men, and devourers of men, and others might have so contemned those naturall notions implanted in them by God, that they were therefore justly excluded from the common benefit. And oftentimes they do more deserve to be excluded, who might seem to us to have less deserved, because God alone knows what gifts they have despised, he alone rightly weighs their misdeservings. He hath a measure of his judgement unknown to us.

As of old, among people very corrupt, there lived *Melchisedeck*, *Job*, *Naaman*, so even now also there may be some not unlike unto *Cornelius*, serving God, either by the reliques of ancient tradition not wholly extinct, or by some other seed from above. These do pertain (as the Writer *de vocatione gentium* saith) unto that part of grace which hath alwaies been afforded to all Nations. 'There have been (saith he) and are some gifts so general, that men thereby might be helped to seek after the true God. Elsewhere he addes, 'God knows how to cumulate his general gifts with special graces.

*Of the honour of Saints,
and use of Images.*

I deny not, but in the honour of Saints, and in the use of Images, the mean is exceeded by many. Wherefore I would advise them to consider whether it be not their safest course to direct their prayers unto God, and beseech him that the prayers also of the Saints for us may be accepted: Unto which *Melancthon* too, I see, hath inclined.

ned. Further, I would it were considered, whether instead of Images, it were not better to place Tables containing some pious History, such as they were, which are mentioned by *Prudentius* in the passion of *Cassianus*. But truly if in this disquisition, ambiguous words, (which by their various acception distract the mindes of men) were set aside, (namely, invocation, adoration, worship, religion, honour) and if in things themselves the indifferent were distinguished from the unlawful, there would be fewer seeds of contention.

*Whether the Saints departed
have any knowledge
of us.*

That pious men exempted from this life are touched with a care of the living, and do pray to God for them, was an opinion deeply fixed in the mindes of the Jews; in those times when they were very farre from Idolatry, that is, after *Esdra* unto this present. *Abraham* in *Iosephus* being ready to slay his son hath these words: 'God receiving thy soul by praier and sacrifice offered up,
and

and placing thee near unto himself,
thou shalt be a solicitor for me, and
to comfort my old age, for which end
I brought thee up, thou shalt procure for
me the assistance of God. Moreover,
Philo de diris saith, the Israelites have
three advocates; Gods goodnesse, their
Ancestors praiers, and a life every day
growing better. And concerning their
Ancestors thus he speaketh: 'They be-
ing freed from the body, do exhibite
unto the supream Lord a naked and
sincere worship, and do make pray-
ers for their sons and daughters not
in vain, God the father rewarding
them with a gracious audience. This
opinion hath been much confirmed by
the divine Apocalypse, shewing to *John*
and by him to us, that the Martyrs
before the time of the vniversall resur-
rection, do reign with Christ: for
they cannot reign without some know-
ledge of affairs. And it seems by the
precedent words, this vision is refer-
red to the times after *Constantine*, when
in the Martyrs were more publikely ho-
noured then before, not only by the
Christians but by God himself, by the
cures daily happening at the places de-
stin'd to their honours. But (say
some)

some) how doth that knowledge come unto the Martyrs at so great a distance? This is not hard to be understood, if we remember that the Prophets also living in this grosse body had the like priviledge. *Elisha* saw what *Gebezi* did being absent; *Ezechiel* in *Chaldaea* saw what was done in the Temple at Jerusalem. Besides, the Angels stand by at the holy Assemblies, and commend our prayers to God: as both Jews and Christians have ever firmly beleaved.

— So that the Reader not possesst with prejudice may easily judge it more credible, that the Martyrs have some knowledge of our affairs, then that they have none.

*Of Will-worship, and
the Commandments
of men.*

Paul in the 2. of *Colos.* 23. condemns not all will-worship: for so he had also condemned *Abel's* sacrifice, because it came not from divine command, but from humane institution, as the Ancients think: but this is it the Apostle blames, that these voluntary worships were preferred before the worship of Christ.

commanded by God ; and, for a thing left to liberty, that which was most necessary was neglected. The Commandments of men, wherewith God is worshipt in vain, both in *Isaiah* and *Matthew*, are the Doctrines of men contrary to the divine law : such as those of the false Prophets in *Isaias*s time, teaching that God might be pacified with sacrifices or other rites, without amendment of life : to which error the Jews are much inclin'd even to this day. Such also is that doctrine of the Pharisees, that he is not bound to feed his parents, who had said, whatever may come from me, to my parents, be it now dedicated and vowed to the Temple. The teachers of such things although they honour God with their lips, have their heart far from him.

of

Of the Scripture.

The place in 2 *Tim.* 3.16. hath another sense then some do think. For *Paul* saith not, All Scripture is inspired from God: for how many Scriptures are there of humane wit? Nor is it his meaning, that all is inspired from God, That were a vain speech. But thus: All Scripture, which is inspired from God (*i. e.* the prophetical word, as *Peter* speaks, 2.19.) did not only serve in its time. to shew the præscience of God, and to give authority to the Prophets, but is alwaies profitable, because it doth also contain documents of perpetuall use, reprehensions of vice, excitements to righteousness. The Syriac Interpreter rightly gives this sense: In the Scripture which is written by the spirit, there is utility for doctrine, &c.

Of Tradition Apostolicall.

That a Tradition is Apostolicall may be proved thus :

First, It is a just presumption, those things were delivered from the Apostles, which are every where found in the Churches, and whereof any other originall doth not appear.

Secondly, If there be some pious witnesses, wise, and of great authority in the Church, who affirm a thing as delivered from the Apostles, we have now so great a proof as is in this matter sufficient, nor lesse then that by which we discern the Apostolicall writings from those that are not Apostolicall.

What they found in the Church, they held ; what they learned, they taught ; what they received from their fathers, they delivered to their children, saith

Augustine. A Mathematicall certitude is not to be required in all things, saith

Aristotle. If one be pertinacious, he will as easily finde escapes against the Booke, as against the Tradition. But it became the divine providence to take care, that neither the books in matters of moment, nor the tradition should be adulte-

adulterated : and that it hath performed. Why then did not the Apostles write what they had delivered ? Because they wrote as occasion was offered, and as the time required, not a System of doctrine and government. What things pertained to the regiment and the peace of the Churches were indeed written in great letters, in the conspicuous use of those Churches, which were founded by the Apostles. There was of old a question, whether under the name of women, whom *Paul* would have to be veiled, virgins also were comprehended. The Scripture was ambiguous, because the word *woman* is of divers signification. *Tertullian* doth well solve the doubt. Observe, saith he, the custome of the Church, unto which *Paul* wrote. At *Corinth*, Virgins ever since that time are veiled.

Of a generall Council.

There is no better testimony or declaration of tradition, nor more convenient for men of all sorts, either given by God, or found out by men, nor can any better be found out (so farre as I can judge) then that which is by a Council universall. I beleeve it hath not happened hitherto, nor will ever come to passe, that in a Council truly universall, i. e. composed of select Bishops and Doctors, from every place, any thing can be pronounc'd, and by all the Church received, whereby the peoples salvation may be endangered. He that can let him shew me another way more safe and more certain. For to say, We have the Word of God, and the true sense, and the spirit of God is common to all.

of

Of Translations of Scripture.

The holy Scriptures were written for all. Whatsoever decrees have been any where made against the peoples reading of the Scripture, they are against the Scripture, and against the Canons: and therefore are justly neglected in *France* and other places. Concerning the Versions of *Beza* and *Fiscator*, whose learning I do greatly esteem; and of some other, whose learning I do not so much value; that they are often wrested to their own private senses, many have advertised us: namely, the *Cardinall Richilieu*, *Señt. 2. cap. 3.* and concerning the *Geneva Translation*, which yet in places not controverted is not to be despised, *King James*. But the safest version of all, to them who are unlearned in the *Hebrew* and *Greek*, is the *Vulgar Latine*: which hath no false doctrine in it, as the consent of so many ages and nations hath judged.

Of the 7. Chapter of the Romans.

I entreat the Reader for the understanding of this Chapter, to reade, I
will

will not say *Arminius* but Cardinal *Tolet* or (to preferre a Protestant) *Bucer*. I will follow that interpretation, which is of the Ancients for the most part, and which more conduces unto piety. That phrase *sold under sin*, is taken out of 1 Kin. 21. 25. where in the Greek the like is spoken of wicked *Abub*. Will they that preach the efficacy of Grace, give it so little power, as to suffer him that receives it to be like to *Abub* and remain (as some speak) prone to all evill, unprofitable to all good? Is this their description of a regenerate man? Doth the Apostle in any other place speak of himself after this manner? We have been such (he saith) but now we are not. No marvell, if they that are such, and will remain so, doe wrest the sayings of other men and take them in the worst sense.

of

To the Reader.

THus far have I offered the Authours judgement unto yours, to be followed so farre as you see cause, and no farther: nor do I presume to interpose my own. Only I fear as ancient Discipline and Rites, so some ancient Doctrines too have been tradused and decayed under the odious name of Popery. And, me thinketh, it may justly abate the eagernesse of some of our people, and of our young Preachers, who inveigh against persons and opinions before they have well weighed them; to see so brave a man as GROTIUS deliver himself after that sort. If this little pains have but this effect, I suppose it is not ill bestowed.

Let the Peace of Christ rule in our hearts, to which also we are called in one Body, Col 3. 15.

M. Casaubon in his Preface to his *Antoninus* in English.

THe best able that I know now living, to perform this or any thing else, that belongs to a generall and compleat Scholar, *M. Hugo Grotius*, &c.

D. Hammond, Of Christs
reprehending *Peter*.

This learned man *Grotius*, an excellent *Casuit*, exactly distinguishing the several obligations of nature, of *Moses*, and of Christ, &c.

Grotius according to his manner, which is to say all that can be wisht in any subject, &c.

Gerardus Jo. Vossius, ad
H. Grotium.

O quam te memorem, optimi parentis
Proles maxima, ter beate *Groti*! &c.

Jo. Scaliger, ad H. Grotium.

At quicunque tuos, *Groti* divine, libellos
Sola moraturos lumina docta leget, &c

Grotius, thy books declare thy piety,
Fit objects only for the learned eye.

Ian. Donsa ad H. Grotium.

Magne puer, magni dignissima cura pa-
rentis,
Nomine sis dubito major, an ingenio,
&c.

Dan.

Dan. Heinsius, ad eundem.

Natura nutrix obstetrixque, quæ prius
 Noverca cunctis, *Grotio* mater fuit.
 Senex ephiebus ille, quem *Batavia*
 Miratur omnis, optat *Hetruscus* sibi
 Omnisque *Gallus* : Ille dum puer fuit,
 Vir esse coëpit. Namque reliqui viri
 Tandem fuere : *Grotius* vir natus est.

Heinsius on Grotius.

Nature, the stepdame to us a'l,
Grotius may his mother call.
That old-young man, Holland admires,
Italy and all France desires.
We grow up slowly : Would you see
One born full man ? Grotius is He.

F I N I S.

